

B'NAI B'RITH MAGAZINE

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B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

Three Jews Who Wrote a Play

THE Pulitzer prize for the current play best reflecting American life was awarded to the musical play, "Of Thee I Sing," written by three Jews—George S. Kaufman, Morris Ryskind and Ira Gershwin.

In this connection it is to be recalled that another Pulitzer prize play of recent years, "Street Scene," was also written by a Jew, Elmer Rice.

So it is seen that the best American contributions are not necessarily made by the descendants of those immigrants who came over on the Mayflower or of the stock of the American Revolution. Though in recent years the melting pot ideal has been derided, it is still true that a rich product is in its amalgam.

Fortunately, the progenitors of these Jewish playwrights came over on early ships. Had our present immigration policy stood in their time they would have been barred from these shores by a concept of race purity which says: "We do not want these European stocks. We desire to preserve the pristine quality of our American life. Our American life must be permitted to flow undisturbed by these alien currents to the end that we may offer to the world a truly American people, reflecting American ideals, American culture."

In the time of the forbears of these writers who have been honored as men who have made a distinctly American contribution, America was inviting mankind to come and enrich it. That America did not feel self-sufficient. It took in the Germans, and a few years after they arrived such men as Carl Schurz were taking an eager, courageous and able share in the affairs of American life. It took in the Irish, who became the backbone of the great cities. It took in the Jews, who prospered it in commerce and industry, whose children are eminent in the professions and the arts.

America has no cause to regret the liberal immigration policy from which it has departed.

* * *

A Thing to Be Saved

WE remember the familiar story of a common incident in seventeenth century Poland. Jews were

being slaughtered and when word came to a town that the enemy was approaching the Jews made ready to flee.

They looked about to see what goods of theirs they could carry with them in their flight. . . . Their bedding . . . Their furniture . . . Their utensils . . . These would be only encumbrances in the flight . . . These must be left behind.

They went to the synagogue and took from the ark the scrolls of the law. These they put into the hands of the strong and the young, for the old men might fall by the way. The Torah alone was worth saving. If they lived this would sustain them and upon this they could build a new Jewish life.

We remember this as we read of Jewish institutions languishing in the current travail. Institutions of Jewish education have closed; teachers have been dismissed. The nourishment by which Jewish life lives is permitted to fall.

The story from Poland is one of our cherished inheritances, the inspiration of the generations. May our descendants say also of us: "Our forefathers fell into an evil time. Many lost the possessions they had accumulated. Many who had been rich found themselves reduced. They looked about and saw that everything had not been lost, since the good Jewish life they had established in the time of their prosperity still stood; their institutions of Jewish learning and their institutions of Jewish benefactions.

"So they said, 'We are still rich, for we still possess this abundant Jewish life.' . . . And though their personal fortunes fell they saved their institutions; they saved the Torah even when they had lost much else."

Thus may we hand down to our children another proud tradition.

* * *

The 15,870,000 of Us

JEWS (who number 15,870,000 in the world) are increasing at the rate of 120,000 a year, we are told.

So biologically we are strong and in ten years more there will be a million more of us. If the immortality of a religious group were in numbers altogether one might scoff at those who worry for the future of Juda-

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ism . . . "How absurd is your alarm. Behold our 15,870,000! Observe how we increase annually!"

But spiritual values do not lie in biological processes and we may increase and multiply and still perish as Jews. We may in fifty years have increased to more than 20,000,000, but have suffered a spiritual suicide.

The enemies long discovered that it is futile to try to encompass the physical death of the Jews; Jews, as Jews, have died only by their own indifference. The Jewish people, doomed to many deaths, have lived by the power of the spirit, by obstinate resistance to spiritual breakdown, by the Torah, called the Tree of Life, from which they derived sustenance in all travails.

We believe that the survival of Judaism lies within the Jewish home. The sentiments that bind the older generations fast to the faith have to do with the Judaism that they knew in their homes. It is associated with the sacred memories of mothers blessing candle-lights, of fathers blessing the bread. The binding power is in this thread of sentiment.

To this same end the B'nai B'rith, through its Hillel Foundations, attempts to keep Jewish youth attached to his faith during the period when he is away from home, in school. It undertakes to capture his indifference when it is still young and to educate youth for the responsibilities of Judaism.

* * *

Compulsory Taxing for Judaism

A LETTER in *The Jewish Layman*, published by the Union of American Hebrew Congregations, tells how Jews are compelled to pay for the support of their institutions in Italy. There are no drives, no pleadings at doors, no exhortations in synagogues. To give to the support of Jewish institutions is a duty as imperative as paying taxes to the government; and, indeed, it is by taxing that money is raised for the social and religious requirements of Italian Jewry.

"Italian Jewry is in the process of adjusting itself to the new government legislation, regarding the regulation of the 26 Jewish Communita into which it divides Italy," reports Harold Franklin in this letter to the *Layman*. "The conditions it brings about, incidentally requested by the Jews themselves, are really very unusual. In the first place, every Jew is required to belong to the Communita by law.

"Furthermore, he must pay an income tax for its support, and if he is unwilling to do so, then he must renounce Judaism. Of course, there is a court of appeals to which he can go if he thinks the amount asked is exorbitant, but the indifferent Jew is done away with entirely. The law also established a very complicated local and national organization to take care of all Jewish needs and to guard Jewish interests. Provided the Fascist government remains as liberal in this matter as it seems to be, the Jews of Italy are due to enter upon a new era of development and accomplishment."

Of course, the Italian way of supporting Jewish life with the aid of the iron hand of the state is not to be thought of in the United States, where church and State must stand forever separate. But something is to be said for the Italian requirement which compels renunciation of Judaism by those Jews who refuse to pay dues for the maintenance of Judaism.

This is as much as to say: "You claim to be a member of the Jewish household. Therefore, as a good son you must contribute to the means by which this

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household is maintained. In this household your sacred inheritance is guarded and, as a faithful heir, you must help with your brethren to guard it well. You do not desire to renounce this inheritance, but, by refusing to pay your just dues, you do, in fact, renounce it. You are the faithless son of the household."

We commend this Italian outlook to the sight of Jews everywhere.

* * *

A Son and His Father

RECENTLY Max Strasburg was elected president of the Hollywood, Cal., B'nai B'rith Lodge. Mr. Strasburg was humbly grateful for this evidence of the esteem of his fellow-Jews. It seems that Mr. Strasburg took account of the steps by which he had arrived at this elevation in the Jewish life of his community. This self-searching led him back to his youth, to his Jewish home; to his father, Harris Strasburg, of Denver, who wrote a grateful acknowledgment:

"The honor that was bestowed on me was, after all, only a reflection of the teachings of my parents.

"The respect that others may have for me is only for those things that you and my sainted mother drilled into me in my youth so I might honor myself and bring pleasure to those that were near and dear to me. I realized that no kaddish, no monument of marble or steel could bring as much happiness to you and to her as the knowledge that your son was respected among his fellow-men.

"I take this opportunity to thank you and mother of sainted memory for the time and the effort you gave to make me understand the duties that I owe not only to myself, but to my fellow-men; to make me appreciate the conditions and the history of the Jews and realize the responsibility that I owe to my people, by living my life so righteously that the finger of scorn cannot be turned toward me.

"So I pass on to you this honor and pray God I shall always be in a position to bring you naught but respect and the love of our fellow-men."

This is a perfect expression of the fine Jewish manhood that is the ideal of B'nai B'rith. This manhood seems leadership in Jewish life not as a personal decoration, but as a sacred trust to which to be faithful. It is humble and accounts its merits to its Jewish inheritance for which it is deeply grateful. It is conscious of being an actor on a vast stage of history and must so pay its part as to do credit to the prophets, the saints and the martyrs who have walked in this scene. It is sensible to its responsibility to all Israel and guards its steps in order that its ways shall lead to the good of Israel.

* * *

The Spade and the Bible

THE archaeologist's spade digs and from deep in the earth brings up evidence of the historic authenticity of our Scriptures. The earth speaks... "This is true." "Here," says the earth, "is Kirjath-Sepher."

The spades have dug Kirjath-Sepher out of the needless dust. One looks in Scripture for Kirjath-Sepher... Here it is... Book of Judges, Chapter 1, verse 12. Joshua had died and the children of Israel under new leaders undertook the conquest of Canaan. They moved against the city of Kirjath-Sepher.

"And Caleb said, He that smiteth Kirjath-Sepher I will take it, to him I will give Achsah my daughter for wife."

"And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter for wife."

Such is the brief, romantic story of Kirjath-Sepher related in Judges. Recently archaeologists of the Pittsburgh-Xenia Theological Seminary came upon the ruins of the city that Othniel had destroyed to win the beautiful Achsah for wife.

Fierce must have been the fire of Othniel's wrath, for the ashes lay in great layers. Evidence in stones told the archaeologists something of the religion of the Canaanites who inhabited Kirjath-Sepher. They gave themselves to the degraded worship of the snake-goddess.

The archaeologists even fixed the approximate date. The utensils they found informed them that Kirjath-Sepher was of the bronze age, between the years 2000 and 1600 before the common era.

More precious than gold or silver is that which is being dug from the soil of Palestine in these times. It is the wondrous testimony of the truth of the Book.

* * *

Two Jews in Two Great States

IN Ohio the Republicans have nominated a Jew, Gilbert Bettman, for United States Senator; in Illinois, the Democrats have nominated a Jew, Judge Henry Horner, for Governor.

In neither State was the religious affiliation of the candidates an issue, or even the gossip of political tittle-tattle. Both men were widely known to be Jews and they were accepted by their respective parties without the doubting question that asks, "Can we elect a Jew?"

Both States have large rural populations which are popularly supposed to be sensitive to currents of religious prejudice. Both states are politically minded and most sensitive to the dictates of political expediency. In neither State had a Jew ever before been a candidate for a senatorship or a governorship.

So the nominations of Bettman and Horner may be regarded as marking a long step forward toward the American ideal which tells us that a citizen's religion may not debar him even from the highest office. This, sad to say, has been honored more in the breach than in the observance. Political expediency has regarded Judaism as one of the religions with which it may not safely take a chance among the voters.

We commend the Republican party of Ohio and the Democratic party of Illinois, not because they have nominated Jews for high office, but because they have given evidence of broad-mindedness becoming to Americans.

We also take pleasure in the fact that both candidates are men of distinguished character and notable for their public services, Bettman as attorney-general of Ohio, Horner as judge in the Cook County courts.

It is interesting to know that Mr. Bettman's wife is a granddaughter of the late Rabbi Isaac M. Wise, founder of the Hebrew Union College and of the Union of American Hebrew Congregations, the prophet of American Judaism.

But while they rejoice at these two manifestations of broad-mindedness in the politics of two great States, the Jews of Ohio and the Jews of Illinois will vote in accordance with their political principles. There is no Jewish vote.

* * *

He, Too, One of Our Martyrs

IT was 300 years ago last month that Nicolas Antoine, born a Christian, educated for the Catholic priesthood, died for Judaism. He was strangled and burned.

His search for religious truth led him from Catholicism to Protestantism, and at length to Judaism. But the Jews of France dared not embrace him, fearing the vengeance of Christians, and for the same reason the Jews of Padua in Italy turned him away when he went to them.

Rejected by the Jews, scorned as an apostate from Catholicism by the Academy in Geneva, he came at length to the town of Divonne in France to preach a mild Protestantism and to live secretly the life of a Jew. His sermons were almost exclusively on texts from Isaiah and the other prophets, we are told by the Jewish Telegraphic Agency. He avoided the apostolic confession.

And one day his pent-up Judaism burst from the secret recesses of his heart. God, he proclaimed, had no son, there was only one God. He announced himself a Jew.

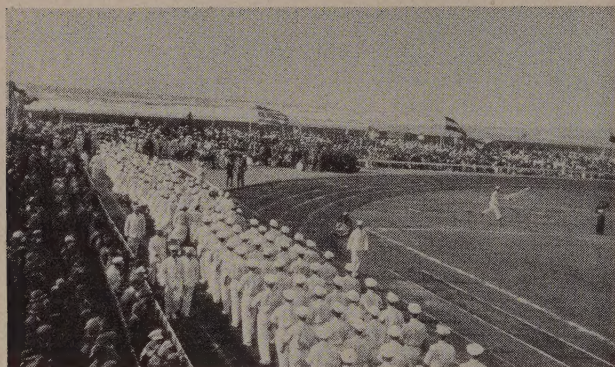
He was denounced and imprisoned and tried and convicted. He could have saved himself by recanting. The judges did not relish the business of sending him to death; they pleaded with him.

He answered: "I am a Jew, and all I ask of God's grace is to die for Judaism."

His moral heroism drew friends to him who attempted to persuade him from following the path of his conscience. He need only to speak a word of recantation, but in his heart he could keep his chosen faith, it was argued.

But he answered: "With the help of God I am determined to die in my present belief."

He was put to death in Geneva on April 20, 1632. His last words were a prayer to the God of Israel.



Two stirring scenes at the First Maccabiah: Left, entrance of the Grand Parade of participants into the Maccabiah Stadium, Tel-Aviv, with the Mediterranean Sea in the background; Right, the Maccabee unit of Palestine performing Swedish Drill exercises before the High Commissioner of Palestine.

The First Maccabiah

By LOUIS MINSKY

SOME two years ago the World Maccabee Union laid plans for the first Maccabiah, or "Jewish Olympic Games," which would bring together Jewish athletes from every nation in a demonstration of Jewish athletic prowess. As the governing body of Maccabee organizations in 26 countries throughout the world, the Union visualized the institution of international Jewish Games as an event to be held every three or five years, so as not to interfere with the regular Olympic Games. And what more desirable spot for these games than Palestine, already emblematic of the regeneration of the Jewish people!

Beginning March 29th and continuing through until April 6th the first Maccabiah was held, not only in Palestine, but more specifically in Tel-Aviv, the first all-Jewish city of modern times. The preparations preceding the Maccabiah were numerous and extensive. A special stadium had to be erected to house the Maccabiah, as there is in Palestine no ground sufficiently large to harbor such an event. The numerous technical details coincident with any international sport event had to be attended to. And finally, preparations had to be made to take care of the thousands of athletes and visitors who came from all parts of the earth to participate in or witness the first event of its kind in modern times.

It may be happily said that the World Maccabee Union overcame all

barriers in a most satisfactory manner. Handicapped primarily by lack of funds and by a depression complex that was making itself felt in every corner of the world, officials of the Union refused to succumb to the overwhelming spirit of pessimism that had engulfed virtually everybody. The Union sent Dr. Alexander Rosenfeld to the United States to raise funds for the erection of the stadium, and, although Dr. Rosenfeld's visit to America was not a complete success, he raised sufficient money to get the building operations going. The European branches of the Union also contributed some money, and the result was that when the visitor came for the opening of the Maccabiah, he found that a stadium had been erected—what may be said to be the first Jewish sports stadium in the world.

The stadium is a signal testimony to the energy and resourcefulness of the Jews of Palestine. Built entirely on sand, on an area of land donated by the Mandatory Government for sports purposes, the stadium covers ten acres, bordering the Yarkon as it enters the Mediterranean. Overhead is a sky of beautiful blue and surrounding the stadium is a remarkable panorama of Palestine scenery. Of course, the stadium is built entirely of wood, as lack of funds prevented the erection of a more expensive arena. But the hardest pessimist could not fail to attest to the beauty of the stadium as it stands. Its exterior is painted in

a blue and white effect. There is a special grandstand which holds 600 to 700 people and is intended mainly for guests. At the present time the stadium has a seating capacity of 5,000. There is a full-size soccer-football pitch in the center of the oval and jumping pits are situated at each end and along the sides for the field events. A well-leveller cinder track has been made for the running events.

Days before the inception of the Maccabiah, hundreds upon hundreds of athletes and visitors began pouring into Tel-Aviv. Hotels were taxed to capacity and the visitors were forced to secure accommodations in the colonies neighboring the city. Weeks and months before the Maccabiah a canvass of every house in Tel-Aviv was made, and practically every house was the host to at least one athlete. By the time the Maccabiah opened, Tel-Aviv was one of the busiest little cities in the world.

The opening of the Maccabiah was impressive. A general parade of the contingents, over a mile in length, marched to the stadium, dressed in outfits of blue and white. When the parade reached the stadium over 25,000 people had packed the oval which normally seats 5,000. A Jewish scout broke the flag at the opening ceremony, which was performed by Dr. Herman Lelewer, president of the Executive Committee of the World Maccabee Union. Following the ceremony, 120 carrier pigeons from all parts of Palestine, ten for

Each of the twelve tribes, were released from the stadium, sending crowds of the inauguration to the furthest corners of the country. The flags of the countries represented at the Maccabiah flew atop the stadium, and every form of athletics was represented in the parade which filed into the field. There were scouts and girl guides, as well as sea scouts, the numerous delegations of Maccabee branches throughout Palestine, and the contingents that came from every part of Europe as well as from Argentina and the United States.

Most inspiring of all, however, were the scenes at the stadium on the third day. Before a record crowd of spectators and with the High Commissioner of Palestine an interested spectator, thousands upon thousands of fine, upstanding Jewish young men and women of all ages marched into the stadium and gave a display of massed drill which few privileged to witness it will ever forget. Their tanned faces matching the brown earth of the stadium, the Maccabees drilled in perfect unison to the sound of music and the voice of commands. Many in the audience were visibly touched at this undoubted manifestation of the regeneration of a people. To the spectators, the sight of thousands of perfectly healthy Jews acting in unison to a single command, was a sign in itself that the future of the Jewish people in Palestine is one to look forward to. When this sight was followed by an inspiring display by Jewish land and sea scouts, their enthusiasm knew no bounds. Signaling and look-out posts were quickly improvised and messages flashed across the stadium, while the sea scouts raised a mast and rigged fore and main sails in a few moments. Fifty Maccabee motorcyclists then moved off round the stadium, performing amazing acrobatics, sometimes two and three to a bike.

To the strains of massed bands the contingents of competitors, headed by the delegation from the United States and by the combined Jewish Riding Clubs of Palestine, on horseback, marched past and then took the salute, accompanied by vast crowds who cheered and cheered as the various Maccabee teams passed.

This is a picture of the Maccabiah. It must be said that it was a very pleasing picture. But the Maccabiah offered a more serious picture than simply that of three or four thousand young men and women parading on a field. Pre-eminently, one could get an accurate idea of the young men and women who were to be the future leaders in Palestine. Then, one could get an idea of their training, especially their physical training.

Even the most superficial observer could see that the Maccabee of Palestine is not simply an athletic organization, that is, an athletic organization as we know it in the United States. If the Maccabee play football or tennis or parade on a field, it became evident that they do not parade or play football because there are medals to be won or honors to be gained. If this were the ideology of the Maccabees, the Jewish Games did not prove it, because it must be said that the Palestine Maccabees were not equal to the ability of the American teams in the athletics. I do not believe they won a single individual event. But when it came to mass events and the drills, they proved themselves unequalled. The observer found that they carried on their drills and their exercises with a deadly seriousness, which impressed everyone. And when the Maccabees carried a banner the length of the stadium, reading: "Read and repeat—'Give freedom to the land'", the enthusiasm of the spectators knew no bounds.

There was an earnestness about the demonstrations of the Palestine

Maccabees that is rarely seen at American athletic meets. One felt that the Jewish youth of Palestine was not parading to demonstrate its athletic prowess, but to manifest that there was ever present a healthily, physically fit and well disciplined Jewish youth to build up the land. If you went to Palestine to see an international meet as you would see it in America, you would leave Palestine sorely disappointed. There was little heated competition and the victory of the American Maccabee team in almost every event showed that track and field athletics have not been developed in the Jewish sport movement in such degree as to give American athletes any close competition. Even the much heralded German and Austrian runners were powerless against the American team.

But if the Maccabiah showed the weakness of athletics in Palestine Jewish sport, it proved that the excellence of the Jewish youth in mass athletics is perhaps much more desirable than its predominance in individual athletics. The Jewish sport movement in Palestine not only aims to build up bodies, but it also aims to inculcate discipline among its members. The necessity of discipline among the Jewish youth not only comes because of the task of upbuilding the land, with which the youth is confronted, but, more important, because of the tendency the youth is taking. Observers agree that the Jewish youth of Palestine is growing up to be extremely individualistic and perhaps a trifle "spoiled." For this reason the disciplinary influence of the Maccabee becomes imperative. Maccabee athletes are trained to "stand in line with the rest" and to obey orders and to consider themselves part of a large unit. That they have been well trained is

(Continued on page 277)



Left, the American team at the Maccabiah: Left to right, Eva Bein, Leslie Flaksman, Gus Heymann, Syd Koff, Martin Feiden, Harold Ginzberg, David Adelman, David White, Harry Schneider, Harold Kramer, Louis Abelson, Sol Goldstein, Harry Werbin, Harry Seigel. Right, Jewish Boy Scouts from Palestine demonstrating an attack on an enemy at the Jewish Games.

Intermarriage in Soviet Russia

By LEO M. GLASSMAN

FEIGA, a Jewish girl, passionately in love with a gentile; Feiga's mother violently opposing her daughter's marriage to a goy; and between the two, Isaak, Feiga's older brother, caught upon the horns of a dilemma, torn between sentiment and principle, unable to determine on which side to cast his influence. Place these people in any setting and you have the elements of a moving drama. Place them against the background of Soviet Russia and the drama becomes doubly significant. The perennial conflict of the old and the new, the clash of reason and emotion, the struggle between tradition and assimilation — all this in a Communist milieu!

The fact that Feiga and Isaak and their mother and Feiga's gentile sweetheart, Ivan, are not fictitious characters out of some novel, but real people, whose case some time ago was the subject of considerable discussion in the Soviet press, adds further interest to their story.

The position of Communist spokesmen and Soviet officials in regard to this case was simple and dogmatic. They said, in effect: "The Soviet Government has but one principle in this respect; namely, that there is no difference between one race and another, Jew and gentile are alike, and no outworn race prejudices, religious or traditional beliefs should be allowed to stand in the way of intermarriage. This principle applies with particular force to members of the Communist party, upon whom devolves the duty to hold up to the rest of the population an example of true Communist behavior. Communist ideology, based on scientific objectivity, emphatically repudiates all forms of race bigotry."

According to this formula, Feiga and Ivan and Isaak, who were all members of the Communist party, could pursue but one line of action. Isaak should have, without a moment's hesitation, admonished his aged mother because of her "petty bourgeois" attitude, while Feiga and Ivan, with carefree souls, entirely absorbed in their own destiny and fortified with the proper ideological self-righteousness, should have run off at once to the Zagz (marriage bureau) and "signed up" as man and wife. But life does not always fit easily into theories, no matter how



A "Zagz," or marriage bureau, in Soviet Russia.

logical these may be. So it came to pass that these simple people in a small backward town of the Ukraine discovered themselves in the throes of a great self-conflict and found it not at all a simple matter to settle the problem which faced them. I will relate a few details of their story, as told by the "Comsomolskaya Pravda," chief organ of the Communist youth of Soviet Russia.

Isaak was a worker in the local shoe factory. Intelligent and conscientious, he never took time off on flimsy excuses, as did other workers, and did not indulge in the frivolities which he regarded as unpermissible for a Communist. Being of a very serious turn of mind, he viewed his party membership as something sacred, willingly performed all the duties imposed upon him and participated with enthusiasm in the campaigns for the eradication of illiteracy, idleness and drunkenness. These activities brought him the hatred of the anti-Semitic hooligans in the factory. They hurled insults at him and on several occasions even resorted to physical violence. He answered these brutalities by intensifying his efforts to bring enlightenment to the workers. He knew that the rough-necks were conspiring to make life in the factory so unendurable for

him that he would quit and seek employment elsewhere.

One day a new worker appeared in the factory. He was a huge fellow named Ivan, and the hooligans thought that here was a new recruit to their ranks; but they were soon sadly disillusioned. Not only did Ivan refuse to join their gang; he showed a decided liking for Isaak. He voiced his objections to their behavior so emphatically that the persecution of Isaak ceased. It was not long before Isaak and Ivan were fast friends. They attended party meetings together, served on the same committees and joined their efforts in all activities. Their great attachment became the talk of the factory and of the town.

Ivan began to call at Isaak's home. Sometimes he came to discuss party matters and sometimes to read Isaak's books. Often he would engage Isaak's mother in conversation. She was a woman of the old generation, who continued to practice the Jewish faith as of old. But though she clung to tradition she was aware that the new generation would have to lead its own life and she did not try to interfere with the ways of her children. She liked this kindly big Russian, who protected her son and who tried to explain to her what the

revolution meant and why he and Isaak were dedicating their lives to it. "An excellent goy, he has a heart of gold," she would say.

Whenever Feiga was at home Ivan would talk to her and they read books together. Her healthy physique, her sparkling eyes and bubbling spirit, in such contrast to Isaak's pale unsmiling face, appealed to Ivan. Frequently he would invite Feiga for a walk and the two would troll for hours through the murky streets of the town talking eagerly about the new life, about the great future when the capitalist enemies would be vanquished and an era of equality and justice would dawn upon the whole world.

A Domestic Tragedy

On a certain evening after such a walk, Isaak came home and announced that she was going to marry Ivan. Isaak was elated, but to the old mother the news was a great shock. She wept and moaned and called upon the God of Israel to witness that she had always been a god-fearing pious woman and did not deserve such a cruel fate.

When Ivan heard that Feiga's mother objected to him he was incredulous. Could it be that she was opposed to him merely because he was not a Jew? He went to her and tried to reason with her. "We are living in Soviet Russia; there is no longer any difference between Jew and gentile," he argued. But the mother was adamant. "I will not let my daughter marry out of the faith," she declared.

Ivan and Feiga appealed to Isaak. "Mother respects your opinions, perhaps you can influence her," they pleaded. But Isaak's efforts likewise failed.

Several months passed, months full of tears and pleadings and heartaches. Feiga could not summon enough will power to make a decision. She cried her eyes out, while Ivan's heart was heavy with sadness. And Isaak suffered for all of them. Finally one day Isaak, unable to endure the agony any longer, sat down and penned a letter to the "Comsomsolskaya Pravda." Here is part of the letter, translated verbatim from the paper:

"During the last few months life has become unendurable," Isaak wrote. "I try as much as possible to stay away from home, for my mother is always in tears, imploring and begging me to use my influence to dissuade Feiga from marrying Ivan. As a Communist I know that there is only one road for me, only one possible decision. On the other hand, I am certain that if Feiga marries Ivan it would mean a death blow to my mother. I have talked to her kindly and finally tried to scold her; but

nothing has availed. Her eyes follow me everywhere with a never-ceasing, inescapable appeal.

"My poor sister, unable to decide without my help, has lost her former gaiety, her joyous laughter. She is downcast and melancholy. I can see her deep suffering, though she does not say anything. I know she has not the courage to take a step which might kill her mother.

"And Ivan, the big, good-hearted Ivan, I know how he feels. He points out my duty as a Communist and reproaches me for my weakness. Of course he is right. But what can I do? When I think of what my mother has lived through during her life, persecution and pogroms and insults at the hands of the White Guard counter revolutionaries, I have not the heart to hurt her. She does not understand the meaning of 'Communist duty' and 'international consciousness' and the 'new life' for which we, the new generation, are living and fighting. She lives in the past and understands only the meaning of 'Jewish duty' and 'Jewish consciousness.' She pleads with us not to embitter the last few years of her life. 'When I die, children, you can do as you please,' she tells us.

"I have spent many a sleepless night racking my brains what to do. I have even asked some of the comrades here for advice. Some of them mumbled something about Czarist relics of race prejudice; others said nothing. It has gotten to the point where I have begun to neglect my work and cannot fulfill my party duties with my former energy. Day and night I can think only of this one problem. If the situation continues this way much longer I am afraid I will be driven to an act of despair. Please advise me what to do."

Flood of Answers

Isaak's letter was published under a full page head which read: "Between Two Poles." The editor of the "Comsomsolskaya Pravda" asked its readers to submit their opinions on the dilemma facing Isaak, and the response was remarkable. Hundreds of letters poured in from all the far-flung parts of the Soviet Union. Most of the letters were from young men and women, Communist youths, members of the Comsomol. With the exception of a few who suggested consideration for the old mother, the overwhelming majority, it is needless to say, offered one and the same solution: Communists cannot permit medieval ideology to stand in their way.

One young girl expressed her opinion in this manner: "In time of war it is inevitable that many should be killed and injured. Revolution is like war. We are waging a life and death struggle to build a new world,

and if the 'former people', the remnants of the old social order, stand in our path, they must fall."

The story of Isaak's dilemma, while it received more than ordinary attention, is but one of hundreds published from time to time by the Soviet newspapers, and it tells only one side of the tale. Often the situation is reversed, the opposition coming from the side of the Russian relatives, as was the case of Timofei and Leah, in the town of Orsha, White Russia. Timofei and Leah "signed up" in the Zagz, against vigorous objections from his folks, who had exerted themselves from the very outset to dissuade him from marrying a Jewess. "We don't want a 'zhidovka' in our family," they declared. After the marriage they reviled and abused Leah and did everything in their power to make life unbearable for her. Timofei began to quarrel with them on his wife's account. Far from yielding, they intensified their vicious attacks.

So bitter and relentless was their persecution that one day Timofei, driven to frenzy, shot his wife and killed himself.

Race Hatred Crops Out

Nor do the difficulties always arise from the opposition of relatives or other external circumstances. Frequently a Communist, who has paid lip service at the shrine of equality, discovers, after marrying a Jewess, that he is not free from the virus of race hatred. In such cases he often makes his Jewish wife the direct victim of his anti-Semitic temper; sometimes he vents his contempt upon his Jewish relatives; and there have been instances where children have been the object of the Jew-baiting malevolence of their own father.

A striking case of this sort occurred some time ago in Moscow. Fedor, a Russian, and Fanya, a Jewish girl, were married and lived apparently in a state of happiness for several months. Then Fedor began to change. At first he indulged in veiled hints in the direction of Fanya's nationality; eventually innuendos gave place to outright sarcastic remarks. Every domestic disagreement served as an occasion for insults aimed at Fanya's origin.

But it was not until a baby was born that Fedor showed his true colors. The only name he had for it was "the Jewish brat" and the very sight of it was enough to send him into a rage. Fanya, who took her Communism in earnest, tried to reason with Fedor whom, it seems, she loved too strongly to divorce. She expounded to him the Communist ideology, which brands anti-Semitism as a counter-revolutionary relic of Czarism, but it did not help. Once

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The Little King's Lag B'Omer

By ETHEL FLEMING



Sam stood out from the rest, his revolver looking as deadly as if it were loaded to the nozzle.

IN little towns in certain parts of Europe there is one day of the year when the children sally forth like knights of old, armed for battle and singing brave songs. That day is Lag B'Omer, on which nearly nineteen centuries ago a frightful massacre ceased. That massacre is the ugliest blot on Roman history, for thousands and thousands of Jews lost their lives during that uprising. To celebrate the end of the massacre and the end of the plague among Akiba's disciples, Lag B'Omer is observed today.

In one little town in central Europe where the Jews continued to celebrate fast and feast days in spite of persecution, Lag B'Omer was the favorite holiday among the chil-

dren. They would arm themselves with sticks, and blunt knives that their mothers had discarded, with bean-shooters made of bent twigs, and wooden swords, and they would march off to battle. Of course it was only a mock battle, just as they were only sham knights.

Each little Galahad, armed for that Lag B'Omer battle carried, besides his home-made sword, other home-made burdens which he sought to make lighter even as the day's march began. These were the little cakes, speckled with raisins, the hard-boiled eggs, with salt twisted in a scrap of old newspaper, the bread and jam, the wings and legs of roast chicken, which their mothers had packed up for them that morning. They were marching to a little wood beyond the edge of

the village and would not be back in time for dinner.

As the last group straggled down the road, this one turning around to answer a jab in the ribs in kind with a poke from his own wooden sword, that one "swapping" a bun for a pickle, the mothers sighed, and smiled, and turned again to the day's duties. The history of that little town lay in those patient sighs, those wistful smiles. For life in this particular kingdom was anything but a rosy holiday for Jews. Up to a few years ago, things had not been so bad, for the former king, who had died when the little crown prince, Boris, was a year old, had been a good and just ruler. Boris was now seven, a haughty little aristocrat, brought up under the eagle eye of his uncle, the Prince Regent.

The Regent, Stanislaw, was a cruel, grasping man, who taxed the poor, and especially the Jews, to their last hard-earned penny. The threat of exile, of even harder oppression, always hung over the little Ghetto whose young knights were, on this sunny morning, marching off to celebrate a roisterous Lag B'Omer.

And so the mothers of these greedy young knights sighed, fearing that their future would be no laughing holiday in this tax-ridden kingdom. And they smiled, thinking of their own childhood, happy that their children could still enjoy this bit of carefree fun.

The army of Lag B'Omer, trotting down the road in anything but military order, had no such oppressive thoughts. Lag B'Omer was a day for singing, for jokes, for eating. "Clothespin" Levine, so called because of the small round head perched on a long, lanky body, was the captain of the army. He was the oldest, the tallest, and he had an amazing appetite.

"Let's look for some Roman soldiers!" suggested Clothespin, his mouth full of black bread. "I'm going to kill a Roman with my spear!" He held up a broom handle, whose sharp point he had whittled all the afternoon before.

The suggestion accelerated the pace of the sluggish army, and in very little time they reached the forest. There a slight skirmish took place, between a dozen boys who suddenly decided to dispute Clothespin's leadership. They were headed by a small, curly-headed, sharp-nosed boy whose chief claim to the captainship was the large revolver that sagged at his belt, almost dragging him forward on the ground.

"Sam's got a gun! Sam's the leader!" they shouted.

Clothespin's faction danced about, jeering at the revolver which the would-be chief had filched for the occasion from his father's strongbox, hiding it under an old cape that engulfed his thin shoulders.

"Aw, the Romans didn't have guns," said Abie, the store-keeper's son, whose knowledge covered all conceivable subjects but aroused a certain respect only because he was a good fighter, too.

Clothespin finished his fourth hard-boiled egg with a determined gulp. He planted himself directly in front of his rival.

"I'm not afraid of your gun," he said, with the courage of the stupid. "If it's so wonderful, why don't you shoot me with it?"

Sam promptly raised the revolver and before the others could interfere pulled the trigger. Nothing happened.

"It's not loaded, it's not loaded," shouted all of the children mockingly, thus automatically deposing Sam before he had even had a chance to rule in Clothespin's stead.

When they reached the forest, the band broke up into small groups. Since Romans seemed to be scarce, they satisfied their fighting blood by looking for squirrels and taking careful, but not, fortunately, effective aim at birds. Some of the boys roamed off to look for nuts, a quest that took them far afield, since nuts unoblingly wait until Fall to ripen.

Clothespin and ten chosen cohorts proceeded directly to the heart of the forest where they knew of a cave which in previous years had served them as fort, *succah*, and robber's den. They had decided, before breaking up into smaller bands, to meet at the cave later in the afternoon, when Clothespin blew the shepherd's whistle his father tied about his neck in case, during his erratic wanderings, he should some day lose his way.

Aiming at birds unfairly equipped with wings to take them instantly out of reach of your beanshooter, chasing squirrels whose nimble feet carry them to the highest tree-top in a twinkling, looking for nuts on trees that have only begun to put forth blossoms, all have a way of palling after a while. The roving Lag B'Omer knights, with not even a raisin left to nibble on, were beginning to wonder how Clothespin's fort was getting on, when suddenly, sharp and clear, his whistle shrilled through the quiet forest. Startled, for it was still early, they took to their heels in the direction of the cave. They arrived there a little while later, breathless, but in full number. At the cave, a strange sight met their eyes.

Clothespin, his spear aloft, was confronting two sinister looking men. Behind them a little boy with red curls and black velvet cap was cowering, tears in his large blue eyes. And behind Clothespin, their weapons ready for action, crowded the Lag B'Omer knights, at least twenty in number, beanshooters poised, stout sticks ready, nay eager, to inflict blows as stout. Sam stood out from the rest, his revolver looking as dead as if it were loaded to the nozzle.

"Glory! More trouble!" exclaimed one of the men, as the new reinforcements rushed up. "Let's sprint!"

"I never liked guns," agreed the second, "especially in the hands of those who can't shoot."

Sam, at this juncture, cocked his gun in alarming degree, and the two vagabonds spun about on their heels and vaulted out of the forest. Only the little boy in the velvet cap and

the "Sabbas" suit of white remained to testify to the little drama which the Lag B'Omer knights had accidentally interrupted.

Those who believe that kings are born, and not made, would not have been surprised, half an hour later, to see the lad with the red curls brandishing Clothespin's spear, having deposed that lanky ruler simply because of more vigorous leadership. But it did surprise the young king's equerries, searching for Boris with dread in their loyal hearts, to see their youthful ruler captaining a raggle-taggle, as they put it later, of Jewish boys, armed with the strangest weapons. They nearly rode down the queer throng, in order to lift Boris out of his unbecoming surroundings without a moment's delay. But Boris, as I have told you, was an arrogant little boy, every inch a king, who knew his own mind.

"Stand back, men!" he commanded. "These are my friends!"

Abie, the store-keeper's son, who later became one of the most renowned lawyers in Europe, often quoted these words of a seven year old lad who never, in all the fifty years of his reign, forgot his friendship for the Jews. And the Queen Mother, when she heard how her boy had almost been stolen by two ruffians who probably would have killed him had a ransom not been offered in sufficient haste, hugged the little king to her royal bosom and went on a personal tour of inspection to the Ghetto. Because she was a delicate lady, reared in luxury, the crowded conditions she found shocked her. Against the objections of Stanislaw, the Regent, whom she both disliked and feared, she interested the ministers of the land in doing away with the Pale and allowing Jews to live as other people, freely among their fellowmen. So it is that in this particular kingdom there has been no Ghetto for more than half a century.

Every year when the apple blossoms have fallen and little green globes begin to swell upon the gnarled old trees in their stead, a May party is held in the town where Clothespin is a respected citizen, with the same lanky legs and the same small round head, now flecked with silver. It is a party for old and young, for Jew and Gentile, and, by order of the King, it is always held on the day on which Lag B'Omer happens to fall. Little Abies and Sams wield the home-made swords and spears, for they have heard the story of that fortunate Lag B'Omer years and years ago, and they know it is well to be in readiness to rescue the royal heir, if need be!

Jewish Students Mourn

As Wisconsin's Experimental College Closes Its Doors After Five-Year Tryout

By NATHAN LEICHMAN



HE cinder path under the willows of Lake Mendota which leads to the Wisconsin Experimental College will no longer crunch to Platonic and Socratic dialogues, for the College is slowly dying; officially it will be interred this June. Chief among the pall bearers and mourners will be Jewish students, since they have been, by far, the largest single group which has flocked to the portals of this five-year-old experiment.

Like the traditional yeshivah bocher, the modern son of Israel has been foremost in the fight for disinterested thought which has been so basic a concept of the Meiklejohn idea. In this transplanted Athens, where emphasis was laid on Greek thought and culture, the Jewish student found himself; and like the humanistic scholar of the Renaissance, became a lover of the Greek ideals, despised the petty and superficial, hated the narrow and the crabbed, and stretched forth his hand for the knowledge which comes to the pleasantly educated man.

When the doors of the College were opened in 1927, it was a chal-

lenge to the youth of Israel to come, and that there at last they might find the Nirvana for which they had been seeking. From the east and the west they came; in the east they found the university effete, and in the west it smacked yet too much of the frontier. But in this middle-west haven of learning they found old values scrapped for new, and for the first time began their pilgrimage toward the good, the true, and the beautiful.

In the personality of Dr. Alexander Meiklejohn they found their Messiah. He, like they, had also fought and found. From Brown to Amherst and then to Wisconsin he had traveled with his principles, leaving an indelible impression behind him on the minds of those with whom he came in contact. Now for the third time he was offering sanctuary to all seekers of truth.

Attracted to this voice in the wilderness, and sensing something different in it from the decadence of American education, the intellectual Israelites rapidly displaced the native sons of Wisconsin, who were more content with their football and baseball fields than with any search for truth. And so within three years

the Jewish students multiplied to 52, out of a total enrollment of 143, or almost 40 per cent.

These young proteges of Meiklejohn did not want to be taught answers; they wished to be taught questions. They were in revolt against the education which too easily unlocked the doors of information; what they wished was a key with which to open the doors of knowledge for themselves. More than one educator, invited to the College for an individual lecture, found himself nonplussed at the questions placed to him by these eager minds; for the first time he was placed on the defensive, for no superficial answers would do, and their methods were basic and ruthless. In many cases the distressed educator was only too glad to escape to halls of learning where such questioning was not permitted as being against our genteel traditions. At the Experimental College neither Dr. Meiklejohn nor his faculty and students were respecters of this smug, genteel tradition, and therefore the animosity which they aroused in the rest of the academic world.

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FAREWELL TO THEE, O ATHENS!

A group of Meiklejohn's proteges absorbing Greek culture in the Wisconsin Experimental College.

Hitlerism and the Jewish Student

By NORDICUS

Author of "Hitlerism, the Iron Fist in Germany"

FACED by cries of numerous clausus from all sides, by the mistrust and derision of 75 per cent of his fellow students who have joined the caricature of Mussolini in his Fascist movement, the German Jewish student is today in a most difficult position. He wends his way to classes wondering about the events of tomorrow and turns over in his mind Hitler's fantastic conceptions of "racial purity," "Nordic supremacy," and "Aryan blood."

In 1914, when thousands of students left the classroom for the mud and stench of the front, patriotic enthusiasm for defense of the Fatherland was as evident among Jews as among others. The Jew, who felt himself a German, gave his life for the Germany he loved. The American visitor to German universities finds a proportionally large number of Jewish names on memorials erected to the dead.

But no, Hitler says, these Jews are responsible for the loss of the war. They were the profiteers, the "Novemberverbrecher," the actual cause of Germany's downfall. All the sins of Communism and, incidentally, of capitalism, can be traced to the Jew—"the demon of mankind."

Though it is a difficult and sometimes unreasonable thing to generalize about the characteristics of a people, the fact remains apparent that Jewish students throughout the world have for centuries applied themselves diligently and successfully to their studies.

As in American, German and English universities, the Jew in Germany takes a disproportionate amount of high honors when final results are announced. This state of affairs arouses antagonism, intolerance, and jealousy among less fortunate students. Natural prejudices have been fanned into a flame by the propaganda methods adopted by Hitler and his willing co-workers. In every university field—in medicine, law, engineering, teaching and business—the Jew finds himself faced by a stone wall of prejudice, but he carries on.



ADOLPH HITLER

The Jewish student in Germany feels himself to be German. The Germanic "Kultur" has become a part of him; he takes pride in the traditions of his land. The "Lorelei" and the "Nationaldenkmal" at Bingen arouse a deep spirit of national enthusiasm in his breast, too. For him the soil of his Fatherland is sacred. But the Nazi creed insists that he is an outcast, that his blood is a foreign drop in the body politic of the nation, that he belongs elsewhere, anywhere, but not on precious German soil.

In the hallways of the various German universities, bulletin boards bearing the coat-of-arms and mottoes of fraternities, embellished with scrolls and all the colors of the rainbow, greet the visitor. One ascertains immediately that the German fraternity differs exceedingly from the American type. "Fatherland," "Faith," "Service," "Courage," "Freedom," "Loyalty," such words are emblazoned conspicuously.

The German fraternity does not, like the American organizations, stress social life as much as politics and service to the Fatherland. True,

there is an inordinate amount of beer-drinking and duelling (considered social characteristics), but the predominant idea behind the various "Korps" and "Burschenschaften" is the fostering of integral nationalism.

These fraternities at once found Hitler, the apostle of violence and fanatic nationalism, to their liking. They, who represent a portion of Germany's aristocracy, accepted this man sprung from the people "to lead the nation out of chaos."

Hostility to Jewish students among the German fraternities has not been outspoken. But underneath runs a current of hatred. In the background of these organizations are centuries of tradition. No Jew is wanted as a member. Elaborate pains are taken to trace the ancestry of a "Fuchs" (a pledge), who will soon be initiated into the fraternity. Even those "tainted" with a mixture of Christian and Jewish blood are undesirable.

Recently a German student in one of the larger universities spoke with me frankly about his own fraternity. It was considered one of the best in the Reich; many distinguished names are numbered among its roll of former members. Many years ago a certain student was initiated into the organization. Blond and obviously Teutonic in spirit, no fraternity brother ever dreamed that his ancestry could be other than "Nordic."

After his "Promovierung," this man was extraordinarily successful in his chosen field of law. As a student he had taken part in the "Kneipe" (beer drinking) and the "Mensur" (sporting duel) with ardent zeal; now as an alumnus he attended all the get-together banquets and happy reunions, where "the good old days" provided an inexhaustible supply of anecdotes.

Through an accident one of the fraternity brothers discovered that the grandfather of this man had been a Jew. Result—a meeting of indignation held by students and alumni. It was the crime unpardonable. His

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Jews in National Political Conventions



HERE has been at least one Jewish delegate at all but one of the quadrennial presidential nominating conventions of the two great parties in the last 100 years.

Although no Jew ever received a vote for president, or even vice-president, at a Democratic or Republican nominating convention, the record of Jewish activity in the presidential nominating conventions is long and honorable, and especially worthy of study at a time when both parties are preparing to select their standard-bearers for the next election.

When the Democratic national convention convenes in Chicago in the middle of June it will be its 25th quadrennial session and thus the 100th anniversary of Democratic national conventions.

The first Democratic convention was held on May 21, 1832, in Baltimore. No Jews were present, at least not in an official capacity. It was this convention that nominated Andrew Jackson and Martin Van Buren. Four years later, when Van Buren was nominated, one Jew, Samuel Judah, United States District Attorney for Indiana, was among the delegates. In the 96 years that have elapsed since, there have been 186 Jewish delegates at Democratic national conventions. They have represented 33 States, 70 from the East, 48 from the South, 44 from the Middle West and 24 from the Far West. There have never been Jewish delegates from Wyoming, Wisconsin, West Virginia, North Dakota, North Carolina, Vermont, New Hampshire, Mississippi, Delaware, Maine, Kansas, Rhode Island, Connecticut, Colorado and Arizona. The largest number of Jewish delegates, 49, has come from New York. Illinois is second with 14, Louisiana third with 13, and Pennsylvania fourth with 10.

While the Jewish delegates to the Democratic national conventions have been accorded nearly all the honors distributed by conventions except the nomination, the temporary chairmanship, and the perma-

I. THE DEMOCRATS*

By BERNARD POSTAL

nent chairmanship, at few conventions have they had a major role.

At the third Democratic convention in 1840 there were three Jewish delegates, David Yulee from Florida, Gustavus Myers from Richmond, and Philip Phillips from Alabama. Yulee, then serving as the first Jewish member of Congress, and Adam Gimbel of Indiana, the founder of the famous family of merchants, were delegates to the 1844 convention. The convention of 1848 marked the first appearance of delegates from Texas, and David Kaufman and Adolphus Sterne, prominent among the founding fathers of the Texan Republic, constituted half of the Texas delegation. Jonas A. Phillips, the Democratic candidate for mayor of Philadelphia, and Emanuel B. Hart, one of the Bigwigs of Tammany Hall, were the other Jewish delegates.

Coming soon after the adoption of the famous Compromise of 1850, the 1852 convention was productive of political fireworks in which two of the three Jewish delegates had a hand. Philip Phillips of Alabama was the author of a resolution endorsing the Fugitive Slave Act. Over the indignant protests of the Northern delegates, Phillips's resolution was included in the platform. When it came to nominating a presidential candidate, Solomon Cohen, chairman of the Georgia delegation, took the spotlight. After 28 ballots had not resulted in a nomination, Cohen announced that his delegation had switched from Buchanan to Pierce. The result was immediately evident. Virginia then threw its votes to Pierce, whose strength gradually mounted until he was nominated on the 49th ballot. The third Jewish delegate was Ben Samuels of Iowa.

At the bitter-end Democratic convention of 1924, in which the Ku Klux Klan was a major issue, there was much discussion about the "1856 resolution on tolerance," a reference to a scathing indictment of the Klan's progenitor, the Know-Nothing party, which was then at its height, in the 1856 platform of the Democratic party. All five of the Jewish delegates voted for this historic resolu-

tion of tolerance, though none of them had anything to do with its framing. These Jewish delegates were Robert Lyon of Georgia, Albert Levy of New York, Philip Solomon of California, Franklin J. Moses, Sr., of South Carolina and United States Senator David Yulee of Florida, the latter two of whom were members of the committee on credentials.

The highlight of the 1860 convention was the split in the party which resulted in Lincoln's nomination and the Civil War. Even before the convention was called to order it was apparent that only a miracle could avoid a fatal fight over slavery. When it did come and most of the Southern delegations bolted a part of the Georgia delegation voted to remain; the leader of this group was Solomon Cohen. Philip Phillips, although a pro-slavery supporter, backed Cohen.

After 57 ballots had been taken without success in uniting on a compromise candidate, the convention adjourned at Charleston to meet again at Baltimore. Here again Phillips and Cohen were prominent in the proceedings leading to the peaceful nomination of Stephen A. Douglas. It was this 1860 convention that marked the rise of August Belmont as a power in the Democratic party. He, David Naar of New Jersey, Henry M. Phillips of Pennsylvania and Ben Samuels of Iowa voted consistently for Douglas. After the nomination had been made Belmont was named the New York member of the Democratic national committee, the first Jew to hold a place on this body.

The next three Democratic conventions were tame affairs because the party had been reduced to an almost impotent minority as a result of the Civil War. While there were Jewish delegates at the conventions of 1864, 1868 and 1872, the only Jewish interest in them is that the proceedings were opened by August Belmont who had been elected chairman of the Democratic national committee. The five Jewish delegates to the convention of 1872 which nominated Horace Greeley were inconspicuous, except for William Levy of Louisiana, who was the first Jewish secretary of a Democratic convention.

* Mr. Postal's second article, telling of the role of Jewish delegates in Republican national conventions, will appear next month.—EDITOR.

Samuel J. Tilden's nomination in 1876 was aided by nine Jewish delegates representing as many States. It was this convention which first elected a Jew as vice-president of that body. He was Franklyn Lyons of Alabama. The other Jewish delegates were Charles Yulee of Florida, Edward Kanter of Michigan, Moritz Kopperl of Texas, Leopold Morse of Massachusetts, Sumter Minis of South Carolina and Benjamin Jonas of Louisiana. The latter two were elected national committeemen from their States.

Of the next four conventions little can be said other than to list the Jewish delegates. The seven Jewish delegates at the Cincinnati convention of 1880 were Benjamin Jonas of Louisiana, Joseph Pulitzer of Missouri (who was secretary of the platform committee), Isaac Rosnowsky of Massachusetts, Emanuel Hart of New York, Julius Reis of Ohio, Samuel Josephs of Pennsylvania and Edward Kanter of Michigan. The first nomination of Grover Cleveland at the 1884 convention had the approval of nine Jewish delegates, Edward Kanter of Michigan, Benjamin Jonas of Louisiana, Jacob Kohn of Washington, Philip Loewy of New Jersey, Moses Bloom of Iowa, Louis Holtz of California, August Belmont of New York, Samuel Josephs of Pennsylvania and Harry Rubens of Illinois. The 1888 convention, the initial meeting of the party after the first post-Civil War Democratic national administration, had seven Jewish delegates, William Steinway of New York, member of the national committee; Jacob Kohn of Washington, member of the national committee; Jacob Cantor of New York, George Goldman of Louisiana, Altamont Moses of South Carolina, Moses Bloom of Iowa, and Leopold Strauss of Alabama, one of the convention's secretaries.

The convention of 1892 was the first at which a Jew seconded the nomination of a candidate. The late George Washington Ochs Oakes, then Mayor of Chattanooga, Tenn., and head of the Tennessee delegation, was given the honor of seconding the nomination of Cleveland. This convention also marked the numerical ascendancy of Jewish delegates from the Northeast: Samuel Josephs of Pennsylvania, Henry A. Marks of Massachusetts, Louis Braun of New Jersey, and David Leventritt and Perry Belmont of New York. The other Jewish delegates were Bernard

Seligman of New Mexico Territory, a member of the committee on organization; Joseph Frauenthal of Arkansas; Lewis Bernard of Ohio, and Henry Blackman of Oregon. Leopold Strauss was again one of the secretaries.

In historic importance the hectic convention of 1896 takes rank with that of 1860. When the radical wing of the Democratic party captured it and nominated William Jennings Bryan, the more conservative Democrats, who called themselves Gold Democrats, left the convention and organized a rump convention of their own. Curiously enough there were more Jewish delegates at the rump convention than at the regular convention. On the first day of the latter gathering, Louis Heinsheimer of Chicago was elected permanent secretary and Leopold Strauss of Alabama assistant secretary. Joseph Deutsch of Illinois was named one of the reading clerks. The five Jewish delegates, Louis Metzger of California, Jacob Klein of Nevada, Henry M. Goldfogle of New York, Samuel Untermyer of New York and David Mayer of Iowa, were not particularly active, although Goldfogle was a member of the committee to notify the presidential nominee.

The seventeen Jewish delegates to the "rump" convention which nominated General John M. Palmer of Illinois had a more active role. One of these delegates, George Washington Ochs Oakes of Tennessee, made the speech seconding Palmer's nomination. Godfrey Morse of Massachusetts was a member of the committee on credentials and Max Kleeberg of Texas helped to frame the sound-money resolution. Among the other Jewish delegates were Isidor Straus of New York, August Brentano of Indiana and Theodore Sutro of New York.

The convention of 1900, which again nominated Bryan, was largely a cut-and-dried affair, the six Jewish delegates doing little or nothing to make themselves conspicuous. Samuel Untermyer and Andrew Freedman of New York, Samuel Kalisch of New Jersey, Samuel Altschuler of Illinois, Joseph Jacobs of Oklahoma and Adolph Meyer of Louisiana were the delegates. It was at this convention that a rabbi was first invited to open one of the sessions with a prayer. This honor was accorded to Rabbi Harry Mayer of Kansas City.

The twelve Jewish delegates at the 1904 convention set a record for

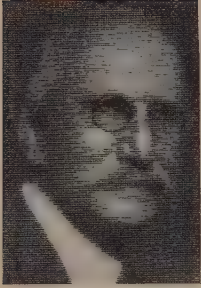
numbers but not much more. Rabbi Samuel Sale of St. Louis opened the first session of the third day with a prayer and Perry Belmont of New York was one of the committee to notify Judge Parker of his nomination. The other Jewish delegates were Simon Bamberger of Utah, Samuel Altschuler of Illinois, A. J. Sabath of Illinois, Samuel Untermyer of New York, Jefferson Marks of Louisiana, Samuel Kalisch of New Jersey, Jacob Cantor of New York, Isidore Straus of New York, Isaac Kempner of Texas, George Washington Ochs Oakes of Tennessee, and Martin Behrman of Louisiana.

Four years later there were also twelve Jewish delegates. Daniel Aberl of Minnesota headed the minority faction of the committee on credentials. Isaac Loeb Straus of Maryland seconded the nomination of Governor Johnson of Minnesota for president and Rabbi Samuel Koch of Seattle offered the opening prayer at the third session. Samuel Altschuler of Illinois was a member of the platform committee. The nine other Jewish delegates were Martin Behrman of Louisiana, Charles Brachfield of Texas, Adolph Sabath of Illinois, Samuel Untermyer of New York, Henry M. Goldfogle of New York, Solomon Lazarus of New Jersey, Mitchell May of New York, Henry Morgenthau of New York and Lewis Arnheim of Georgia.

The notable Baltimore convention of 1912 which produced Woodrow Wilson as the candidate had several points of Jewish interest. Half of all the Jewish delegates were chosen at-large. Those so elected were United States Senator Isadore Rayner of Maryland, Martin Behrman of Louisiana, Henry Meyers of Montana, Samuel Altschuler of Illinois, Harry C. Adler of Tennessee and A. C. Weiss of Minnesota. Five of the Jewish delegates, August Belmont, Abram I. Elkus, Edward Lazansky, Perry Belmont and Samuel Belmont, were from New York. The other Jewish delegate was Adolph Sabath of Illinois.

It was at this convention that a Jew first nominated a candidate for vice-president. Judge Altschuler, as chief of the Illinois delegation, presented the name of Elmore W. Hurst to the convention. Senator Rayner, as the senior senator of the State host to the convention, delivered a long address carefully outlining all of the issues of the campaign. The third

(Continued on page 275)



Cyrus L. Sulzberger

CYRUS L. SULZBERGER, widely known Jewish communal leader and civic worker, died last month in New York City at the age of 74. Born in Philadelphia, he had been a resident of New York

since 1877, where he was president of a large importing company.

Mr. Sulzberger was active in support of the Hebrew University in Palestine. For a number of years he was president of the United Jewish Charities, and he also served as president of the Jewish Agricultural and Industrial Aid Society. He is credited with having completed the fund which made possible the publication of the Jewish Encyclopedia. He was very active in a host of other Jewish cultural and communal undertakings.



Rabbi Abba Hillel Silver

THE Temple, Cleveland, has voted Rabbi Abba Hillel Silver a sabbatical year in recognition of his service to the congregation. Rabbi Silver is completing 15 years of service as rabbi of The Temple this June.

He intends to leave Cleveland after the high holidays in the autumn and spend a year abroad in travel and study.

During Rabbi Silver's tenure, The Temple has doubled its membership, numbering today more than 1,600 families. The religious school was enlarged, numbering today about 1,200 children, and high school and college departments were added to it, with the study of Hebrew made compulsory in all classes. Rabbi Silver is a member of the B'nai B'rith Hillel Foundation Commission.

THE American Jewish Joint Distribution Committee will ask the American Jewish public to contribute \$2,500,000 for a program of minimum relief and social reconstruction among suffering Jews in

Eastern and Central Europe, it has been announced by Rabbi Jonah B. Wise, national chairman of the fund-raising efforts of the Committee. Plans are already under way, he said, for a nation-wide campaign.

AMERICAN Jews have put at least \$100,000,000 into Palestine in the form of investments and contributions, and world Jewry has poured no less than \$220,000,000 into Eretz Yisroel, according to Nelson Ruttenberg, president of the Jewish National Fund, in a radio address recently. The Fund, he stated, has redeemed more than 320,000 dunams of land.

THE entire community in New Orleans participated in the Jewish Youth Day ceremonies there. Rabbi Moses H. Goldberg delivered a special sermon on "Jewish Youth" in the morning; Rabbi Emil W. Leipziger spoke on the same subject in the afternoon over a radio broadcast; and Rabbi Mendel Silber delivered the principal address at a program and entertainment in the evening. This is an annual event in New Orleans.

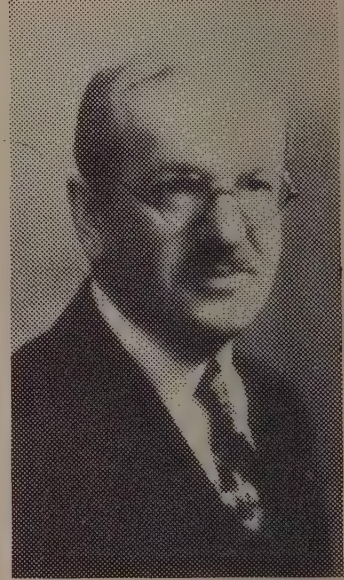
GABRIEL DAVIDSON, general manager of the Jewish Agricultural Society, was tendered a testimonial banquet last month by leaders of Jewry and government officials of high rank, upon the completion of 25 years of service with that organization. The activities of the Jewish Agricultural Society—which has for its objective the unique task of helping the Jew in the United States to return to his ancestral calling—as well as Mr. Davidson's notable achievements, came in for a large measure of commendation not alone from those who attended the dinner in New York City, but also from men of prominence throughout the country.



Gabriel Davidson

A CROSS-SECTION

(Compiled with the aid



DR. I. M. RUBINOW

AS we go to press, word comes from Philadelphia that Dr. I. M. Rubinow, Secretary of B'nai B'rith, has been elected President of the National Conference of Jewish Social Service. He succeeds Maurice J. Karpf.

Dr. Rubinow is internationally known as one of America's leading Jewish social workers. In addition, he is a statistician, author, and orator. Last year Governor George White of Ohio appointed him a member of the Ohio commission to study unemployment.

Dr. Rubinow's predecessor as Secretary of B'nai B'rith, Dr. Boris D. Bogen, was likewise elected President of the National Conference of Jewish Social Service.

JEWISH CALENDAR

1932

1st Day of Passover	Thurs., Apr. 21
8th Day of Passover	Thurs., Apr. 28
*Rosh Chodesh Iyar	Sat., May 7
Lag B'Omer	Tues., May 24
Rosh Chodesh Sivan	Sun., June 5
Shavuoth	Fri., June 10
	Sat., June 11
*Rosh Chodesh Tammuz	Tues., July 5
Fast of Tammuz	Thurs., July 21
Rosh Chodesh Ab	Wed., Aug. 3
Tisha B'Ab	Thurs., Aug. 11
*Rosh Chodesh Elul	Fri., Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

OF JEWISH LIFE

(via Jewish Telegraphic Agency)

RABBI PHILIP BOOKSTABER, of Harrisburg, Pa., will be the leader of a Palestine trip this summer under the auspices of the Simmons Tours. Mr. A. L. Simmons, president of that organization, visited Palestine a few years ago, and was pained to notice the lack of Jewish guides in sufficient numbers to accompany Jewish tourists, with the result that the latter missed much of great interest. The limited group which will travel with Rabbi Bookstaber will visit Palestine and Egypt, returning to the United States via Italy, Austria, Germany, Holland and France, and will inspect not only the usual sights of interest but also places of Jewish historical value and the Jewish colonies in Palestine. Round table conferences on the boat and at the Hebrew University, visits to Jewish homes, to modern developments, are some of the features on the list of activities.

Mr. Herman Epstein will lead another tour this summer, this one through Europe, including Russia.



Rabbi Philip
Bookstaber

THE London *Jewish Chronicle* has editorially demanded that a representative of the Jewish religion be included as a member of the House of Lords. This action was taken in connection with the suggested reforms in the House of Lords. Under the present system, which has been in operation for several centuries, provision is made for twenty-six Christian bishops to have seats in the House of Lords to watch their religious interests. The *Chronicle* pointed out that the Jewish community in England has now grown so large both numerically and in social prestige, as also to merit a representative. It stated that the Chief Rabbi would be the logical candidate.

LEON BLUM, Leon Meyer, and Henri Torres are the only three Jews who won seats in the French Parliament, according to early returns, although 25 were entered in the recent elections. M. Meyer is Mayor of Havre and former Naval Undersecretary; M. Torres was the defender of the famous Sholom Schwartzbard.

IN 1871 there were 40,812 Jews in Alsace-Lorraine, France. For the next six decades the figure decreased until, in 1926, there were 26,123. Today a slight increase is shown, the latest census giving that territory a Jewish population of 28,325.

IN honor of his 80th birthday and the 55th anniversary of his association with Congregation Shearith Israel, New York City, Dr. H. Pereira Mendes, rabbi emeritus of that congregation, was lauded at special services.



Dr. H. Pereira Mendes

Dr. Mendes himself delivered an address, in which he announced that he is preparing a Bible with ethical notes, and with mistranslations corrected in accordance with Hebrew roots. He stated that there are passages in the Bible which are gravely mistranslated. In the course of his address he pointed out that Congregation Shearith Israel, which was the only Jewish congregation in New York City at the time of George Washington, was the first in America "to initiate the great movement known as Zionism which, like its daughter, Hadassah, should receive the wholehearted and wholehearted support of this Congregation."

FRANCOIS COTY, perfume manufacturer of Paris, has been sued for libel by the Jewish Union of War Veterans. Coty, long known as a violent anti-Semite, has recently been accusing the Jews, in pamphlets, of cowardice, and of responsibility for practically all the woes of mankind.

FIVE HUNDRED families of Jewish agricultural laborers in Palestine will be enabled to become independent home and orchard owners through long-term credits made immediately available by the Palestine Economic Corporation, it has been announced by Julius Simon, president of the Corporation. The credits total approximately 80,000 pounds, and it is planned to settle the 500 families who avail themselves of them in Palestine during 1932. Ultimately 1,000 families will be thus settled, it is planned. Applicants for these credits, according to Mr. Simon, will be chosen from those "individuals and families who are considered to be most desirable for this project." The cost of settling each family will be about \$1,500, repayable over a period of fifteen years.



The Pavilion of the Jewish Colonies at the great Levant Fair, held recently in Tel-Aviv. Jewish manufacturers from many countries all over the world entered exhibits.

Jewish News from Many Lands

By MORRIS GOLDBERG



ISAAC GRUNEWALD, famous Swedish painter, held a public exposition of his paintings recently at the Academy of Art in Stockholm. The art collection consisted of numerous canvases representing the gradual development of Grunewald's artistic talent from the day he first began to paint. The press has published eulogistic accounts of his career and reproduced some of the portraits of eminent Swedish women which the painter has just completed. Grunewald was born in Stockholm 43 years ago and is recognized as the leading Jewish painter in Sweden. His early days were spent in Paris, where he was greatly influenced by his teacher, Henri Matisse. In 1920, Grunewald designed the stage settings for the opera, *Samson and Delilah*, and was severely criticized for the introduction of Modernism on the Swedish stage. But now that some years have passed almost every important theater has adopted the artist's conception of scenic effects, and Grunewald is praised as the founder of Modernism in this country. He has the honor of being the first living artist to have his paintings exhibited at the Swedish Academy, an honor which has been hitherto reserved until after the death of the painter. Some of his masterpieces hang in the museums of Stockholm and Goteberg.

THE leaders of the Jewish community of Montevideo have turned their attention to improving the conditions and methods of instruction in the schools under their supervision. There are seven such communal schools in Montevideo, all founded in 1931, and none producing the anticipated results. Consequently, Mr. I. Efron, inspector of religious instruction in the Argentine, has been invited to the capital of Uruguay for the purpose of introducing the many improvements already in force in the Jewish schools of Argentina. Mr. Efron is well-known in South America as an authority on religious education and as an advocate for separate State schools representing the different religious denominations in the country. It is to his indefatigable efforts that the stability of the Jewish

schools in Buenos Aires is due and there is no doubt that he will bring about a similar situation for the Hadorim in Montevideo.

"MUNDO ISRAELITA," Spanish-Jewish weekly of Buenos Aires, is running a series of articles on the "Theory and Practice of Zionism," by Dr. Aaron Spivak. These articles are intended to guide the Spanish-speaking public as to the meaning of Zionism, and they will soon appear in book-form.

MR. MEYER NISSIM was re-elected a member of the Bombay Municipal Corporation at the recent triennial election. Although the other candidates, particularly the two Europeans against whom he was matched, received publicity even in the Anglo-Indian press, and did a considerable amount of active propaganda work, having secured most of the votes of the European community, yet Mr. Nissim was able to score over them. Mr. Nissim has been a member of the Bombay Municipal Corporation for some time and was formerly Mayor of the City of Bombay. *The Jewish Advocate*, which is the only Jewish publication in India, suggests that Mr. Nissim give some more of his time to the problems of his own people. His own Community is in a disorganized state and heading towards spiritual decay. *The Jewish Advocate* also reports that Mr. Rahmin Sion has succeeded in founding a library in Basrah which will be known as the Public Jewish Free Library. The same journal adds that the Jews of Bombay do not possess a library that can be called their own.

PROFESSOR ERNST BORNSTEIN, internationally known chemist, died recently in Berlin at the age of 77. He was born in Konigsberg and studied at several universities in Germany. His original researches earned him a world-wide reputation as an authority on chemistry applied to industry, and in 1922 he was appointed Professor at the Analytical Laboratory in Berlin. Dr. Bornstein edited the encyclopedic works "Introduction to Chemistry and Technology of Fuels," "The Dye Indus-

try," and several other standard reference works on applied chemistry.

A FEW weeks ago the Calderon Theater in Madrid was packed to capacity in honor of Berta Singerman, who was given her farewell performance. The intellectuals of Spain turned out en masse to hear this Jewish woman, who is the foremost theatrical reciter in South America. Her recitations comprised selections from Spanish and Latin-American poets, and after many encores Mme. Singerman was requested to recite from the works of the well-known immortals, Lope de Vega, Antonio Machado, and Juan Ramon Jimenez. The audience went almost wild in showing their unbounded admiration for the talented actress, and the critics praised her enthusiastically in the press. It is some what strange that in Spain of all places a Jewish artist should win the hearts of the Spanish people. It is even more remarkable when we consider the successful career of Berta Singerman. She was born in Russia 32 years ago and came with her parents to South America, where she acquired the Spanish language. Her first performances were given in Yiddish on the Yiddish stage. She soon took to the Spanish stage and won success in all South America. Throughout the Argentine Berta Singerman is known as the "Queen of Rhetoric."

DR. PAUL SPIRA, of Colmar, France, was decorated recently with the Ribbon of the Legion of Honor for his valuable contribution to scientific progress. He studied medicine at Strasbourg, Lyons, and also at German universities, and made important experiments concerning the medical branch of dentistry. He has frequently presided at the meetings of the French Association for the Advancement of Science, and in 1929 he was President of the extraordinary Dental Congress which met at Strasbourg. Dr. Spira was instrumental in establishing modern methods of dental treatment at the University of Strasbourg and he is now Head of the Department of Dentistry at the State University of Colmar.

Meet the Merry Wedding Bard

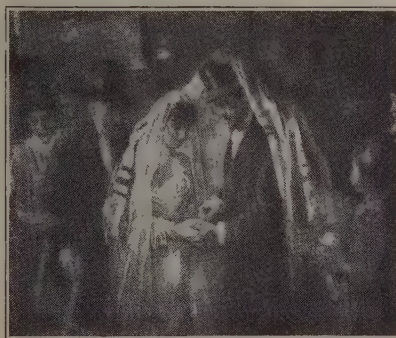
By MAXIMILIAN HURWITZ

JEWISH life in the Old World was for centuries too sad to admit of much merriment. "No lark could pipe to skies so black." Even festivities were tinged with sadness; in the Jew's very cry of jubilation one could discern a sigh. There were few opportunities for revelry. Indeed, the only times the European Jew abandoned himself to gaiety and mirth were on the feasts of Purim and Simchath Torah, and at a wedding. The last was the most frequent occasion for merry-making. And because they were the chief occasions for rejoicing, weddings were celebrated in style. This was particularly true of the smaller towns, where everybody knew everybody else and a wedding was the outstanding social event in the community. Jewish parents would beggar themselves to give their daughters a splendid wedding, just as Italians will ruin themselves to give a deceased member of the family an impressive funeral. The marriage of my parents, nearly fifty years ago, was celebrated for a whole week; and such seven-day wedding celebrations were by no means uncommon then. In my own boyhood days in Lithuania, at the turn of the present century, wedding feasts were three-day affairs. The festivities would begin on Friday afternoon, when the nuptials were solemnized, continue all day and all night Saturday, and wind up Sunday night with the *rumpel* (pronounced roompel), when the wedding gifts were presented to the young couple in the presence of a large number of guests.

Now, such a long and elaborate feast needed a master of ceremonies; it also required some one to liven it up with song and wit. This double need was supplied by a professional bard and jester, who in the late Middle Ages was called in Poland a *marshallik* (akin to our English word "marshal," as in the phrase, "the grand marshal of the parade"), but who afterwards came to be known as a *badchan* (plural, *badchanim*), a name derived from a Talmudic word signifying to cheer up, to make merry.

The *badchan* was the life of the wedding party. He was master of ceremonies, minstrel, fool (in the Shakespearian sense of the word), and clown all rolled into one. He entertained the wedding guests with impromptu verses, jests (often of a broad and off-color nature), riddles, games, antics, and practical jokes; and never for a moment was the company permitted to forget that the *badchan* was around.

While the great majority of *badchanim* were rather dull and ignorant fellows—men fit for nothing else, *luftmenschen* forced to live by



"A Jewish Wedding" by Josef Israels.

their wits among a people of *luftmenschen*—some of them were great wits and born comedians, and their witticisms and merry pranks form the themes of innumerable anecdotes. Suffice it to say that the celebrated wag, Motke Chabad of Wilna, was, among other things, a *badchan*.

There is a story about a *badchan* named Berrel Bass, who flourished in the town of Huhnsdorff, Czechoslovakia, in the first half of the nineteenth century. Berrel was a jack-of-all-trades—sexton, watchman, waiter, fiddler, umbrella mender, barber, inventor, and goodness only knows how many other things—and withal very poor except in the number of his progeny.

One day, shortly before the feast of Purim, he announced that on Purim day he would duplicate the miracle of Moses and divide the waters of the sea in the market-place of Huhnsdorff. At the appointed

time everybody in town came to the market place and waited for the *badchan* to arrive and perform the miracle.

Finally Berrel appeared. He was made up like Moses, and in his right hand he carried an enormous staff. He took his stand beside the large mud-puddle in the middle of the unpaved square, a puddle which dried up only in the hot summer days, and which now, swollen with melting snow, was wide and deep—a veritable sea of slush and mire. He proceeded to recite the whole story of the exodus from Egypt; then, raising his long stick, he struck the puddle so hard that everybody present was splattered with mud from head to foot, and fled, screaming and laughing, for dear life.

Then they tell a story about another *badchan*, Reuben of Kobrin, Russia, who was contemporary of Berrel Bass. Reuben's quips and pranks would cause his hearers to rock with laughter and he would eventually be asked to stop, lest the wedding guests laugh themselves sick.

Once, during a wedding feast, Reuben arose and said:

"Ladies and gentlemen, I am going to ask you a riddle, and whoever fails to guess it will have to pay a forfeit of twenty kopecks" (about a dime).

A plate was put upon the table, and Reuben proceeded to speak his riddle:

"There are four persons and only three apples to go around. How can they divide the apples among themselves so that each will receive a whole apple?"

He asked the riddle of each guest in turn. Naturally, none guessed the answer, and each paid the forfeit. When the plate already contained eight roubles, the *badchan* calmly pocketed the money and replaced the empty plate upon the table. "Now, tell us the answer, Reuben!" everybody cried. The *badchan* replied with customary aplomb:

"To tell the truth, I don't know myself, and so here, take my twenty kopecks, as agreed upon."

A hardly less amusing, and far more mischievous, prank was played at a wedding by a *bar mitzvah* boy, who already at that tender age gave promise of becoming a first-class *badchan*, but who fortunately developed into something better. I refer to my friend, Israel Kasovich, of whose remarkable autobiography, "The Days of Our Years," I am the English translator. Israel Kasovich who, as said, was then only thirteen years old, attended the wedding of his elder brother Mordecai, who married a cousin against whom Israel was nursing a grudge. Although a professional *badchan*, the famous Sender Fiedelman of Minsk, officiated at the wedding, Israel was asked by all, including the *badchan*, to entertain the guests with some of the songs he was known to have composed. The boy agreed. Thereupon he was placed upon a table, and he proceeded to recite the following verses:

*"In case your daughter is a fool,
You need not worry, honored sir;
Just come, I pray you, to our school,
And you will soon get rid of her."*

*"Here you can get your choice and pick,
A rare young man without a flaw,
One who is very learned, slick,
Can even settle points of law."*

*"Just buy him fancy boots and rubbers,
And give him lots of cream and bread,
Nor fail to add some shining coppers,
And rest assured the girl he'll wed."*

The effect of these satirical verses, whose barbs were aimed directly at the bride, can easily be imagined. "All at once," Mr. Kasovich relates in his autobiography, "the place was thrown into a great uproar. The bride had burst out crying. I jumped off the table and realized what a foolish thing I had done. No one reproached me, yet I suffered sharp pangs of remorse, and for a long time my sister-in-law was angry with me."

STRANGE to say, it was not for his capers and sallies of wit that the *badchan* was best known; it was not these comic activities that first came to mind when he was mentioned. The chief task of this wedding jester was, paradoxically, to perform a most lugubrious ceremony known as Addressing the Bride, *Besetzen die Kahla*. This took place in the bride's chamber, where only female guests were present, shortly before she was led off to the marriage canopy.

The lot of a Jewish woman in

Eastern Europe was in those days—and to a large extent still is—anything but enviable. A girl was given no education except that which would prepare her for her future role as housewife and mother. Until her marriage she was under the absolute authority of her father, who might marry her off to any one he chose without consulting her, or without regard to her wishes in the matter. And after her marriage she was completely under the sway of her husband. For, though she was expected to fulfil the duties not only of wife and mother, but often also of bread-winner, he was truly her lord and master and ruled the roost. And since in most cases the man she was about to marry was unknown to her—indeed, there was a time, and that not so very long ago, when a bride first set eyes upon her husband after the marriage ceremony—one can easily imagine the anxiety of a Jewish girl on her wedding day. Then, too, there was the prospective mother-in-law to reckon with. To us in America today the mother-in-law is a subject for low-comedy jokes, but to her daughter-in-law in the Eastern Europe of those days she was far from a laughing matter. There were frequent clashes, and in all such clashes the daughter-in-law was apt to get the worst of it. All these things put the bride in anything but a cheerful frame of mind on what an American would expect to be the happiest day in a girl's life, and caused her to shed tears in profusion.

It was these anxieties and fears of the bride that formed the theme of the strange discourse which the *badchan* would deliver to the bride and her companions shortly before the marriage ceremony. In halting couplets, chanting and swaying, he would dwell upon the significance of the day for the bride, a day comparable to Yom Kippur; he would remind her of the vanities of life and of woman's hard lot, of the heavy burdens and cares that awaited her, and of that dread menace, a disagreeable mother-in-law. (Strange to say, the bridegroom's mother, who naturally was present, would take no offense at these words.) Warming up to his subject, the *badchan* would cry out:

"Weep, bride, weep! The bridegroom will send you a pot full of horseradish, and that will make you snivel to your very teeth!"

The meaning of this doggerel—to appreciate which one must bear in

mind that the Yiddish words for weep (*vane*), horseradish (*chrane*), and teeth (*tsane*) rhyme—is quite obvious. But while these preposterously-phrased platitudes only make us laugh, they caused the *badchan's* simple-minded hearers to melt in tears.

The fact of the matter is, our Old World mothers and grandmothers enjoyed a good cry in public, and eagerly looked forward to it; one might say that they were never so happy as when they bewailed their misery. It was perhaps the only thrill in their hard and dull and drab life. Accordingly, the *badchan* who could move people to tears was more sought after than the one who could move them to laughter.

The tragic note which marked Jewish weddings, and even found an echo in the wedding jester's performance, was the result of centuries of persecution which embittered the Jew's life and crushed all the lighter sides of his nature. In happier times, as for example, during the brief spell of peace, security, and freedom which the Jews enjoyed in Spain during the eleventh and twelfth centuries, they did not brood on life's sorrows and vanities at their wedding feasts. Thus, one of the most exquisite and beautiful wedding-songs in all literature was written in Hebrew by that great Spanish rabbi, scholar, wit, and poet, Abraham ibn Ezra (1092-1167). The English version of it, made, I believe, by the late Israel Abrahams, will form a fitting close to these remarks. I quote:

*"Thy breath is far sweeter than honey,
Thy radiance brightens the day;
Thy voice is e'en softer than lyre-note,
Yet hear I its echoes alway.
Thy wit is as pure as thy witchery,
And both in thy face are displayed;
Alas! 'mid the maze of thy pleasurable,
From the path to thy heart I have strayed."*

*"Soft on my couch sleeping, dreaming,
I heard this, my lover's fond word;
Blushing a blush of new rapture,
Methought that I whispered, 'My lord!
If thou canst desire my poor beauty,
Stand not outside or afar;
Come, I will lead to thy garden,
For thine all my pleasantries are."*

*"Beloved, thy words of allurements,
Like dewdrops refreshen my heart.
My soul boundeth free from its fetters,
My life leaves its longing and smart.
Come yield now thy lips to thy lover,
Come yield me the sweets of thy heart!"*

Jews at National Political Conventions

(Continued from page 269)

day's session was opened with a prayer by Rabbi Adolph Guttmacher of Baltimore.

Another record for the number of Jewish delegates was set at the St. Louis convention in 1916 when sixteen Jews were present. But again the Jews participated in the convention chiefly by their presence, although Martin Behrman of Louisiana was a member of the committee on credentials and Arthur Seligman of New Mexico was on the committee to notify the nominee. The fourteen other delegates were Leopold Strauss of Alabama, James Rosenthal of Illinois, Max Abrams of Indiana, Bertrand Weil of Louisiana, Samuel Untermeyer of New York, Ira L. Rosenson of New York, Edward Lazansky of New York, Henry Goldfogle of New York, Max D. Steuer of New York, N. Taylor Phillips of New York, Samuel Marx of Ohio, Joseph Edelstein of South Dakota and Daniel Aberl of Minnesota. Rabbi Leon Harrison of St. Louis rendered the invocation at the opening of the third session.

The largest number of Jews that ever participated in the deliberations of a Democratic national convention was the eighteen who attended the 1920 convention in San Francisco. Only Adolph Sabath was a member of a committee. Besides Sabath the Jewish delegates were Leopold Strauss of Alabama, Louis Herzberg of Alabama, Samuel Levine of Arkansas, Governor Moses Alexander of Idaho, Samuel Rosenblatt of Illinois, Samuel Weil of Louisiana, Sam Leibowitz of Maryland, A. C. Weiss of Minnesota, Sam Lazarus of Missouri, Arthur Seligman of New Mexico, Rebecca Hoffman of New York, Nathan Straus of New York, Julius Bender of New York, Simeon M. Johnson of Ohio, Louis Horowitz of Ohio, Simon Bamberger of Utah, Archie Gross of Nevada and Henry Morgenthau of New York. The third day's session was opened with a prayer by Martin A. Meyer of San Francisco.

The bitterest and most protracted of all Democratic national conventions was the gathering that met in Madison Square Garden in 1924 and sat through 103 ballots before a candidate was named. Of all the Democratic conventions this one has the

most interest to Jews. To begin with, Mrs. Henry Moscowitz, Governor Smith's amanuensis, was one of the official secretaries. This was also the convention at which the Ku Klux Klan resolution was the chief point at issue.

Among those most active in the bitter parliamentary duel which featured the convention were Dr. Stephen S. Wise, Arthur Seligman of New Mexico, and Adolph Sabath of Illinois. Dr. Wise also led the minority faction which urged a plank endorsing the League of Nations and he delivered a heated speech in its favor. Rabbi Wise opened the sixth day's proceedings with a prayer and Rabbi Louis I. Newman did the same on the eighth day. The other Jewish delegates were Mrs. J. Kochtinsky of Missouri, Mrs. Sam Guggenheim of Kentucky, Martin Behrman of Louisiana, Joseph Wolf of Minnesota, Meyer Jacobstein of New York, Moses Alexander of Idaho, Simon Bamberger of Utah, Henry Morgenthau of New York, Samuel Kessler of New Jersey, Herbert H. Lehman of New York, Harry Fisher of Illinois and David Green of Texas.

The last Democratic convention,

which was held in Houston, Texas, was epochal in that it was the first that nominated a Catholic for president. This remarkable manifestation of tolerance had the unanimous approval of the sixteen Jewish delegates who were all for Alfred E. Smith. These delegates were Elsie Greenbaum of California, Moses Alexander of Idaho, William Rothman of Illinois, Adolph Sabath of Illinois, Michael Rosenberg of Illinois, Harry M. Fisher of Illinois, Harry Weiss of Minnesota, Samuel Kessler of New Jersey, Elinor Morgenthau of New York, Hyman Shorenstein of New York, Herbert H. Lehman of New York, Nathan Burkan of New York, Henry Morgenthau, Jr., of New York, Meyer Jacobstein of New York, Leon Levy of Pennsylvania and Emanuel Oppenheimer of Washington. Levy was a member of the committee to notify the vice-presidential candidate and Rabbi Nathan Blechman of Houston delivered the invocation at the opening of the fourth day of the convention.

How many Jewish delegates there will be at the 1932 convention is not known at this writing. New York, however, has already chosen twelve.

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The PRESIDENT'S PAGE



Remembering B'nai B'rith In Wills

THE confidence of a namesake of mine in the long continued life of B'nai B'rith is evidenced by a bequest in his will of Five Thousand Dollars, with the stipulation that that sum and all accumulated earnings thereon are to remain intact for one hundred years, when the income is to be used to promote philanthropic objects of B'nai B'rith.

I wish more of our members would remember B'nai B'rith in their last testaments. To be sure, I would not advise them to pattern their gifts after that of Brother Cohen, of St. Paul, Minnesota, which postpones the use of the fund for several generations. The creation by will of a trust fund to be used by B'nai B'rith for the promotion of its activities will help to make secure that which is of highest interest to all Jewry. In some instances the benefactor may wish his gift used exclusively for a specific activity. If so, let him so provide in his will. For instance, if his preference be for Hillel Foundation work, let him say, "I give and bequeath to B'nai B'rith the sum of \$....., the income from which shall be used for B'nai B'rith Hillel Foundation purposes." Or if he wishes that the principal of his gift be available for the use of Hillel, let him say, "I give and bequeath to B'nai B'rith the sum of \$....., to be used for B'nai B'rith Hillel purposes."

I believe that as the various undertakings of B'nai B'rith become more generally known, the more generously they will be supported. Many who do not feel that it is within their ability to give adequately during their lives will find it possible to make suitable provision in their wills.

A Unique Affair

WRITING about wills reminds me of an invitation which I recently received, the uniqueness of which justifies its reproduction:

You are cordially invited
to attend the
Anniversary Banquet
to be held in accordance
with the terms of the last will and
testament of

The late Ferdinand Borenstein,
Sunday, May the Eighth,
Nineteen Hundred Thirty-two,
Six o'clock.

The Social Center of
Temple B'nai Abraham
Clinton and Shanley Avenues,
Newark, New Jersey.

Fannie Feld,
Isidore Borenstein,
Samuel Feld,
Executors.

Extract from his will:

"I, Ferdinand Borenstein, direct my executors that on the first anniversary of my death, they shall arrange a banquet to which all of my friends and associates in private and public life in the city of Newark, shall be invited.

"The said banquet shall have the character of a mirthful festival participated in by all my friends."

Evidently Brother Borenstein (an ardent Ben B'rith) believed with Ecclesiastes that "the day of death is better than the day of birth."

But the great preacher also wrote, "It is better to go to the house of mourning than to go to the house of feast." Maybe Brother Borenstein sought to show that death is not the end.

At any rate I was sorry that I was unable to accept the unusual invitation and I said so to my intended hosts and hostess.

There is no "Jewish Vote."

WE are in the pre-election period and all sorts of very foolish things may be expected. The most

silly of them all is the idea that there is a "Jewish Vote" in the sense that Jews can be made by any power on earth to vote in a body for or against any political party or at the behest of any man or set of men. It is strange that anyone fit to be a candidate for public office could believe otherwise but there are such gullibles. I have no sympathy for them in the imposition that is being practiced on them, but I have immeasurable condemnation and contempt for Jews who organize so-called Jewish political clubs and others who use the columns of so-called Jewish papers to beguile candidates for office and non-Jews into the belief that there is a "Jewish vote." Sometimes the formation of a Jewish political club has no more unworthy origin than crass ignorance. Some of them are formed by recently arrived immigrants—often by men not even naturalized. They are a species of vanity; a form of self-exaltation. Others have a venal motive behind them. A so-called Jewish paper which represents that it or any influence other than reason has power to control the Jew in the exercise of his franchise, is an impostor.

Need any thoughtful person be told that Jews are in all political parties as leaders and followers? Is it at all unusual to find candidates who are Jews competing on opposing political tickets? Who does not remember that in the last gubernatorial election in New York State the candidate for Governor of one party was a Jew and the candidate for Lieutenant Governor of the other party was a Jew? If there were a "Jewish vote," considering the enormous number of Jewish voters in that state, both would have been elected. They were not. The candidate for the higher office was defeated. The candidate for the less important office was elected. The Jew voted not as a Jew but as an American, according to his political predilection or his personal preference. That is the way he always votes.

ALFRED M. COHEN.

Hitlerism and the Jewish Student

(Continued from page 267)

ame has been stricken from the rolls in disgrace.

The will to organize, the tribal instinct, seems to be a peculiar human attribute. German Jews, finding the doors of the "Westphalen," the "Hannoveraner" and others closed to them, have organized their own fraternities. They, too, have their audibly decorated bulletin boards, featuring the usual phrases about "Courage" and "Fatherland" and "Liberty."

Prejudice against the Jew seems to be most evident at the University of Berlin, where periodic outbreaks have resulted in suspension of classes; at the University of Munich, especially because the Bavarian city is the center of the National Socialist movement, the home of the "Brown House"; and at the University of Vienna, where the Fascist "ideals" have crept in slowly but surely. Perhaps the least prejudice exists at Frankfurt-on-Main, the thousand-year-old free city, birthplace of Johann Wolfgang von Goethe and the Rothschilds, for centuries a haven for persecuted Jews in Central Europe. Many of the students at Frankfurt University are Jewish. Though a certain amount of antagonism exists, conditions there are better than at other universities. One of the newer seats of learning in the Reich, it is rapidly coming to be fore as one of the most important German universities.

In the would-be dictator's Third Reich there will be no place for Jewish instructors. It is a shame, say the Hitlerites, that so many professorial posts at German universities are filled by Jews, who lack "every instinct for the specific Nordic value of our culture." It is "an irony of fate" that Germanic Philology is taught to a great extent by Jews.

To the American observer it appears as "an irony of fate" that a Jew, Friedrich Gundolf, recently deceased Professor of Germanic Literature at Heidelberg, proved to be one of the leading minds in his field, a great artist whose interpretations of Shakespeare and Goethe won world-wide acclaim.

It is a further "irony of fate" that Dr. Josef Goebbels, now Berlin "Gauleiter" (section-leader) of the Nazi party and nation-wide propaganda chief, sat at the feet of Gundolf and

absorbed the learning of the eminent Jew. Now a rabid anti-Semite, Goebbels shouts phrases about the Jew, who has "corrupted our race, rotted our morals, ruined our traditions and broken our power." And further: "Where he scents rubbish and putrefaction, there he appears and begins a criminal game of chess with the people. He takes on the mask of those whom he wants to deceive, pretends to be the friend of his victim, and before the unfortunate one knows it, he has his neck broken."

It might be expected by rational people that the German student, extremely adaptable to scientific work and generally of the intelligent type, would be affected but little by this sort of propaganda evidently intended for the ignorant masses. On the contrary, he has been impressed deeply by Hitlerite anti-Semitism. Even the anti-Semitism exhibited by Adolf Stoecker, Court-Chaplain to Kaiser William I in the seventies, had less effect on the German student than that advocated by Hitler today.

Recently I was present at the inaugural lecture of a young German Jew at a famous university. A member of the Heidelberger Stefan George circle, he had astonished intellectual Germany by a brilliant biography of a German Emperor of the Middle Ages. It was so magnificent a piece of work that one of the universities of Germany forgot its anti-Semitism long enough to entice this scholar to its faculty.

The lecture hall was filled, and the young man about to become a "Privatdozent" acquitted himself nobly. Mixing in the crowds leaving the lecture-room, I overheard a student say to another in a loud voice:

"Terrible, wasn't it? How can a Jew have any understanding of our German history?"

The First Maccabiah

(Continued from page 261)

evident from the smoothness with which the Maccabiah went forward and by the swiftness with which all of the technical necessities and difficulties were overcome.

The participation of an American delegation in the Maccabiah was something that calls for comment. The occasion of the Maccabiah saw the first time that an American Jewish team participated in an international Jewish athletic meet. The

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isolation between the American Jewish youth and the Jewish youth of Europe and Palestine has thus been broken. Heretofore, the Jewish youth of Europe and the Jewish youth of the United States have kept aloof from each other. Their coming together at the Maccabiah is a new sign, and the expense and hardships which beset the Maccabee Organization of the United States in sending over the team are well repaid. It was a novelty for Jews in Palestine to welcome an American team, but the team was popular throughout the Maccabiah, and the word of its victories was on every lip. It may safely be said that as a result of the participation of the team from the United States the prestige of American Jewry has risen considerably in the eyes of Palestinian Jewry and the visiting foreign contingents.

THE PRINTED PAGE

17th CENTURY JEWISH LIFE

The Memoirs of Gluckel of Hameln,
Translated with Introduction and
Notes by Marvin Lowenthal (Har-
per & Bros.).

TWO hundred and thirteen years ago a brave Jewish mother completed the simple story of her life, which, as she says, was written down not out of vanity of authorship, but rather that she might manage to distract her soul from its burdens, and instruct her children in the godful way of life. It is surprising that this account, so important to us not only as the revelation of an individual, but as a picture of Jewish life in the 17th century, should have had to wait so long before it appeared in English. There is compensation, however, in the fact that it is issued at last in a most sensitive version, and that typography, paper, binding, and format are in keeping with the dignity of the document.

Many of us, of course, have known the autobiography of Gluckel von Hameln by its reputation in the history of Jewish culture and also in the edition that Dr. David Kaufman prepared in the original German some thirteen years ago. Mr. Lowenthal's English edition is virtually complete, omitting only occasional theologizing by the devout author and a few borrowed tales with which she liked to point a general moral; a few of her stories have also been shortened, but we are assured that nothing of Gluckel's experience has been excised. This is the proper place to add that Mr. Lowenthal's introduction, thirty pages long, is packed with information and provides just the atmosphere for the reading of the Memoirs.

Jewish mothers are evidently the same in all times and in all climes. Certainly, Gluckel is just as vivid, just as alive in any essential sense as the anxious parent of today rearing her children from the cradle to the *chuppah*, matching them off with shrewdness and foresight, aiding her husband in business, carrying on after death takes him away, steering the difficult course between that which belongs to God and that which belongs to man, fighting superstition in her own mind and affording in



general a sterling example of those unsung heroes of peace—the mothers.

Large families were the order of the day: Gluckel came of a numerous brood and herself gave birth to more than a dozen children. Early marriages were the rule, and one comes to understand, from her narrative, the importance of the matchmaker in her Jewish civilization. It is interesting to discover through her what, indeed, we can discover from the old Greek comedies and where not else in the history of the world: the eternal problem of the younger generation.

The naivete of Gluckel's writing, her unadorned genuineness, the substantiality of her griefs and of her joys, energize the human beauty of her book. Publication was naturally absent from her purpose. Fortunately, the manuscript was preserved, and now our fond, tender, efficient Gluckel—she of the teeming brood—may speak to a vast family of descendants who will rejoice to recognize in her so worthy an exemplar of Jewish wifehood and motherhood.

ISAAC GOLDBERG.

A SUMMARY OF HITLERISM

HITLERISM: The Iron Fist of Germany, by "Nordicus" (The Mohawk Press).

THE most serious threat to the pacification of Europe and thus to a speedy economic recovery of the western world is to be found in Adolf Hitler, the man who has risen to such prominence in the political life of Germany. Granting the severe hardships and economic burdens imposed upon Germany under the Treaty of Versailles and the subsequent reparation agreements, one is at a loss to understand the growing success of the Nazis at the ballot boxes. Has Germany gone

mad? Has she abandoned her cultural heritage and high civilization which made her one of the leading nations, for the "Third Reich" promised by Hitler?

These are the questions which Nordicus sets out to answer. As may be inferred from various passages in the book, the synonym, "Nordicus" is one chosen by an American journalist who spent some time in Germany.

In a series of brief sketches, although in the book they are called chapters, he analyzes various phases of Hitlerism, devoting a long chapter to Hitler's anti-Jewish program. He finds in Hitler a man who in personal conversation reveals "his inability to understand what he really wants," while once upon the platform his personality is "overshadowed by a fanatical ambition, an urge to power sweeping in its intensity, brutal, regardless of opposition." Again, in his headquarters we find him "uncertain, choleric, tempestuous—the prima donna." Surrounding him are his satellites, Dr. Goebel, "the agitator par excellence . . . A thin, tiny Napoleon, nervous, opportunist, organizing genius . . ." and Alfred Rosenberg, "a philosopher with a sour stomach . . . the brains of the National Socialist German Workers' Party."

One-third of the book is devoted to a critical analysis of the internal and external policies of the Party as advocated by Hitler and as laid down in the official program of the Nazis. It is revealed as a conglomeration of meaningless phrases, economically dangerous theories, war-threats and unrelenting hatred for the Jews.

The book contains little that has not been known before, although the author has done a remarkable piece of work in collecting otherwise scattered facts. Unfortunately, he relies too much upon printed material, and one feels that there still remains a number of fundamental questions which are as yet unanswered. To what extent have the intellectual leaders of Germany directly or indirectly aided Hitler, and why? Are the industrialists and many government officials entirely free of responsibility for the growth of the Nazi movement, or for what reasons have they lent their support to Hitler? And last, but not least, what factors prevent the masses of Germany from learning the truth about the Hitler movement?

SOLOMON FLINK.

A BEST SELLER

Magnolia Street, by Louis Golding
(Farrar & Rinehart, Inc.) 526 pp.
\$2.50.

It required ten books, as it were, to be put across Mr. Golding's eleventh. Six of these were fiction, one was verse, and three were books of travel, including a journey to Palestine. Now comes "Magnolia Street," the seventh volume of fiction, with a sudden spurt toward best-sellerdom, to win him regiments of new readers and send them back to his earlier writings.

"Magnolia Street" is a leisurely work. It might be called the biography of a neighborhood through the two important decades stretching from 1910 to 1930—a biography written in terms of the pageantry of inhabitants that dwelt in this thoroughfare, as symbolic as it is real, with its one side reserved for the Gentiles and its other marked off for the Jews. Not always, however, was the great invisible line drawn taut against invasion. There were high moments when Jews and non-Jews stepped across the boundary and ended in some ecstasy of their common humanity. Not frequent, to be sure, but nevertheless epochal in their neighborly way. There were other moments, too, when the Gentile and Jewish fronts receded from one another in wrath or apprehension—when Jewish and Gentile hearts, finding love stronger than Magnolia Street demarcations, did a little line-crossing at their own behest.

There was, above all, the War. So that Magnolia Street became a microcosm of the battle-scarred universe, with its griefs and joys, its resignations and compensations. At the end we discover a few of the old-timers still on the Street, almost traditional figures now, gazing from altered parts out upon an altered world. But never, through the salient stories of such as Rose Berman and her John Cooper, of Benny Edelman and his Essie Wright, of Katie Richie and her negro consort, Pete—always it is the Street that is the protagonist, with the human beings as so many choicing cobblestones of the pavement.

By this same token, then, "Magnolia Street" is predominantly a *tour de force* of atmosphere rather than of characterization. People throng the years. And between the Jews and the Gentiles are the *fire-goyahs* who kind the fires for the Jews on the Sabbath; this intermediary species



LOUIS GOLDING
Author of "Magnolia Street"

takes on the coloration of both sides of the street. Another symbol.

There is, in the style and in the chronology of events, a sort of no-man's land between humor and pathos. Beyond a doubt Mr. Golding has allowed himself too many words, as if, taking up his pen now in Hamburg, now Berlin, and again in London, between April of 1930 and June of 1931, he had given himself all the time in the world, and much of the vocabulary, in which to span twenty unforgettable years of the twentieth century.

Perhaps Mr. Golding's most popular book is not necessarily his best. The secret of its evident fascination for multitudes must lie in its gossipiness, its occasional sensuousness, its interweaving of families' destinies, its melting of Jew and Gentile into the universal lot, its intimate manner, and its absolute freedom from patently "literary" devices.

ISAAC GOLDBERG.

AN ANCIENT CONQUEROR

Nebuchadnezzar, by G. R. Tabouis
(McGraw-Hill) \$5.00.

MADAME TABOUI has eminently succeeded, in this book, in resuscitating one of the most absorbing and important figures of antiquity—the great Nebuchadnezzar, who laid Jerusalem in ruins and conquered practically all of the known world in the seventh and sixth cen-

turies before the Common Era. With a bellows comprised of the latest archeological knowledge, profound scholarly research, and an amazingly good imagination, she breathes life into a figure of genuine human interest and historical significance. His great personal and political problems are related chronologically, as well as his reactions to the world outside him, and he emerges as a most powerful type of a Napoleonic savage.

Like a dark thread throughout the entire narrative runs the part played by the Jews in his life. In fact, such great stress is laid, in this book, upon Jerusalem, that one wonders whether it is not disproportionate. The figures of Jehoiachin, Jeremiah, Ezekiel, Zedekiah, and many other prophets, priests and statesmen, move through these pages, and in fact the high point of the entire book is the chapter entitled "The Sack of Jerusalem"—a masterful piece of analysis and description of the entire situation in Palestine at the time. It is followed, of course, by a description of the Babylonian Exile.

EDWARD E. GRUSD.

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B'NAI B'RITH HALL OF FAME



HARRY B. SCHULTZ

Very active in membership work in Philadelphia, where he won himself 400 points by obtaining eight new members during the drive for the "Joseph W. Salus" Class.



ABRAM L. LISCHIN

Another live wire from Philadelphia. He got seven new members for the Order in the recent "Joseph W. Salus" campaign, and has been active in other B'nai B'rith work.



HARRY FELS

In Philadelphia, Harry Fels is known for his unswerving devotion to the Order. In the recent membership campaign he obtained six members.



CLARENCE FREEDMAN

This handsome chap is another loyal Ben B'rith from Philadelphia who always responds to the call of duty. He brought in five new members.



DR. L. GERSHENFELD

One of the most active members of the Order in Philadelphia. Served on many committees, and obtained five new members during the latest membership drive.



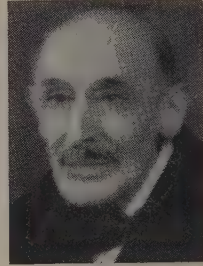
MICHAEL EGNAL

A hard worker for B'nai B'rith at all times. Without him the "Joseph W. Salus" Class would have been minus five good candidates.



ALBERT GORCHOFF

A Ben B'rith for fifteen years, in Chicago. Initiated into Ramah Lodge, charter member of Lawndale Lodge, helped organize Austin Lodge. Added 87 new members to Austin Lodge in 1931.



A. EICHTERSHEIMER

Son of one of the founders of the Order. He joined Edward Everett Lodge in New York City in 1872, and, as "the grand old man of B'nai B'rith," is still loyal and true.



HENRY A. ALEXANDER

Active in organization of Jewish Fund, Atlanta, which includes Wider Scope quota. Member Executive Committee of Order for District No. 5.



ISAAC E. MARCUSSON

Rabbi Marcusson, of Macon, Ga., is one of the real workers in District No. 5, of which he is a past president. He is Secretary of the Central Conference of American Rabbis.



J. M. MACK

Patriarch of Macon, Ga. Oldest member in District No. 5—91 years. Charter member, Malachi Lodge, twice president, and secretary since 1887. Still active in lodge and Jewish community.



WILLIAM A. GOODHART

Recently re-elected president of District No. 5 for second term. Exceedingly active leader of Wider Scope campaign in his city—Baltimore.

NEWS OF THE LODGES

Dr. Sachar Calls Student Cynics Collegiate Poseurs

THE usual student cynicism is nothing but a collegiate pose," Dr. A. L. Sachar, Director of the B'nai B'rith Hillel Foundation at the University of Illinois declared last month at a special B'nai B'rith meeting in New York City.



Dr. A. L. Sachar

"But with the establishment of the Hillel Foundations by B'nai B'rith, the spirit has changed as far as the Jewish student is concerned," he said. "The oldest fraternities and sororities, usually alien to cultural Jewish activities, began to yield. The Foundation not only began to arouse a feeling of Jewish pride in the very students who had failed to register as Jews, but it helped to break down the inevitable barrier that exists between organized and unorganized Jewish students, between those reared in Reform and those reared in Orthodox homes."

Dr. Sachar's address was preceded by a debate on "Political versus Cultural Zionism" between the Hillel Foundation of Cornell University and the Jewish Student Society of Columbia. The committee sponsoring the meeting included Judge Myron Sulzberger, Harold Siegelman, Rabbi Baruch Braunstein, Rabbi Louis J. Newman, and Samuel I. Hofstadter.



A. Z. A. Celebrates Parents' Day

A. Z. A. chapters all over the United States and Canada celebrated their annual Parents' Day May 8th, with open meetings for the purpose of encouraging the movement urging parental education and the paying of tributes to mothers and fathers the world over. A number of chapters featured masquerade balls with costumes that were in vogue 25 years ago. Social affairs and outings featured the programs of many of the chapters.

"Filial love—ever to honor and love my parents, to be considerate of my elders and to respect age" is one of the seven cardinal virtues of A. Z. A.

EDWARD J. SCHWEID, vice-president of Cleveland Lodge No. 16, delivered a stirring account of the Order's accomplishments before a closed meeting of his membership committee. Cleveland Lodge is making strenuous attempts to increase its roster during 1932.

WILLIAM STERN of Fargo, N. D. was elected Republican National Committeeman for his state by a majority of more than 16,000. He is a past president of John Hay Lodge No. 634, B'nai B'rith, and is one of the most active members of the American Legion in North Dakota. He is vice-president of the Dakota National Bank, and was directly responsible for the new addition to the veterans hospital which will be built in Fargo.

He is the second Jew in the history of the United States to be elected to his present position and the first to hold state office in North Dakota, according to Mr. Aaron Aronson of Fargo.

DENVER Lodge No. 171 honored Simon J. Heller, president of District No. 2, with a banquet at which 200 couples were present. Cheyenne, Pueblo, and Colorado Springs also sent delegations to honor the president who has done such sterling work for the District. Arthur Friedman was toastmaster, and delivered the principal eulogy.



Simon J. Heller

The annual spring dance of Denver Lodge attracted 200 couples.

Philip P. Zinn, the new president of the lodge, is a great success, and under his administration the group is very active. The lodge succeeded recently in hindering the showing of the Passion Play in Denver to such an extent that it was far from a success.

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Hotel Information

The B'NAI B'RITH MAGAZINE will be glad to furnish complete information to its readers concerning any hotel advertised in this issue.—Editors.



Shown in this group of past presidents are: Left to right, first row: Joseph Kohn, Sam H. Thal, Joseph T. Cline, Samuel Fahrer, Meyer Holtz, and Sidney Kusworm. Second row: Henry R. Silverman, Harry Potasky, Leorn R. Office, Dave Rakietan, Sol. Yassenoff, Henry D. Israel and Joseph Lehman.

THIRTEEN of the 24 living past presidents of Eschol Lodge No. 55, Dayton, O., were present at the annual past president's night held recently.

Since the inception of the lodge on April 2, 1864, no less than 51 presidents served the lodge, many for terms of two and three years. Of the group still living, Ferd J. Ach,

now a resident of Cincinnati, who served in 1891, and Meyer Holtz, Dayton, who was president in 1892, are the two oldest. Other past presidents of Eschol are Henry J. Stern, Sidney G. Lehman, Milton C. Stern, Rabbi David Lefkowitz, now of Dallas, Tex., Sidney G. Kusworm, a member of the Order's Executive Committee, A. W. Schulman, Joseph

Schwarz, Harry Lehman, Joseph Kohn, Henry Hollender, Ben R. Shuman, David Goldzwig, Joseph T. Cline, Rabbi S. S. Mayerberg, now of Kansas City, Mo., Sol Yassenoff, Dave Rakietan, Leon R. Office, Harry Potasky, district deputy for western Ohio, Henry D. Israel, Sam H. Thal, Henry R. Silverman, and Samuel Fahrer.

A LUNCHEON for Rabbi Louis L. Mann, Acting National Director of the B'nai B'rith Hillel Foundations, was held when he inspected the Foundation at the University of West Virginia recently.

With the receipt of a contribution of several hundred dollars from the West Virginia Federation of Temple Sisterhoods, the local Foundation has been helping needy students with loans.

A new course, "Modern Jewish Thoughts and Movements," is being given by Rabbi Henry Kagan, Director of the Foundation, and is very popular.

MEMBERS of Ben Frankel Lodge No. 113, Peoria, Ill., are mourning the recent death of one of their veteran and loyal brothers, Moses Silberstein, who died at his home at the age of 72. He was a Jewish leader in the community, as well as a philanthropist, and was widely honored and loved.

The Peoria Star had the following to say of him: "Peoria lost a kind-hearted and generous citizen in the death of Moses Silberstein. An outstanding figure in the real estate world, he was looked to and respected as one of the foremost leaders of the Jewish people. His memory will be a blessing even as his life was an example of industry and faith."

"JULIUS ROSENWALD—His Life and Significance" was the subject of a sermon by Rabbi Bernard Heller, Director of the B'nai B'rith Hillel Foundation at the University of Michigan, recently.

Members of the Foundation who attend the classes held there in current events, Jewish ethics, Jewish literature, and medicine, have been urged to enter an essay contest on a Jewish subject for a prize of \$25.

A new system of teas has been devised at the Foundation — each week a tea is sponsored by a different fraternity or sorority. A new plan is also in operation this semester for the Sunday evening Open Forums. Each of the four forums of the various months will be given over to a different type of entertainment.

MEMBERS of Rehoboth Lodge No. 38, New York City, who had never stood before a judge, had an opportunity to do so without fear at a recent meeting of the lodge which was named "Magistrate's Night" in honor of two Rehoboth members, Judge Bernard Mogilesky and Judge William Klapp. Other Rehoboth members on the honor list for their outstanding ability as jurists include the late Judge Louis D. Gibbs, Judge Ely Neuman and Judge William S. Evans.

Wausau (Wis.) Lodge Displays Fine Spirit

GREATER interest than ever before is being displayed by members of Wausau (Wis.) Lodge No. 670. No less than 26 new members were initiated in the last two years, a splendid record for a community the size of Wausau.

The lodge staged an outstanding affair recently, when it invited all the neighboring lodges to an open meeting. Brother Samuel Winkelman took charge of the initiation of six new members into the lodge as well as the installation of new officers. A theatre party was arranged for the ladies.

Following a buffet supper, a mass meeting was held, at which Brother Rabbi David Aronson, of Minneapolis, sent there by the Speakers' Bureau of District No. 6, delivered an inspiring oration.

A feature of the meeting was an address by Mr. Walter A. Graunke, district attorney of the county, who, although a non-Jew, spoke on B'nai B'rith and its work. Mr. Graunke used to coach Hillel debating teams at the University of Wisconsin.

Wausau Lodge, at this affair, decided to found a local A. Z. A. chapter.

Hundreds Attend Eight B'nai B'rith Hillel Foundation Seders

HUNDREDS of Jewish students attended special Seder services and suppers in the eight B'nai B'rith Hillel Foundations. Although the majority of regular Hillelites in all the Universities spent the Passover holidays at their respective homes, more than 1000 remained at school and participated in the Hillel celebrations.

At the University of Illinois Foundation, 213 guests were present; the Foundation at the University of Michigan entertained 175; Wisconsin, 100; Cornell, 240. The Foundation at the University of West Virginia sponsored six separate Seders, held at the various Jewish fraternity houses and local homes. At the Foundations at the Universities of California, Texas, and Ohio State, Passover was also successfully and enthusiastically celebrated.

Strictly kosher meals were served at all Hillel Seders, which were conducted in the traditional manner. In addition to their own Seders, most of the Foundations arranged fraternity and sorority Seders on their respective campuses. At Wisconsin, Dr. Max Kadushin, Director of the Foundation, reports that Hillel joined Avukah the evening after the Seder in an affair at which great enthusiasm was released in Jewish songs, dances, and the like.

At Michigan, kosher meals were served during the entire Passover week under the auspices of the Foundation, which also obtained special rates on matzoh and matzoh flour for the sororities and fraternities.

At Illinois, many of the Jewish fraternities and sororities dispensed with their regular meal altogether and attended the Hillel Seder in a body.

A number of Christian ministers were present at the Hillel Seder at Texas, upon the invitation of Rabbi Samuel Halevi Baron, Director of the Foundation, and President of the Association of University Religious Workers.

IN the presence of more than 500 people, a class of 68, named for Brother Samuel Bowman, was initiated into Ebn Ezra Lodge No. 47, St. Louis, May 8. The ceremonies and the address that followed were

impressive and of a high order. Brother Bowman himself welcomed the new members in a way they will never forget. Despite his more than four score years, Brother Bowman is blessed with vigor and optimism. His membership dates back beyond 60 years. He is the oldest member of his lodge, both in years and affiliation.

Metropolitan Officers in Three-Day Outing

A NOVEL undertaking has just been announced by Justice Albert Cohn, president of District No. 1. All lodges of the Metropolitan District will meet in a three-day outing and conference at the Hotel Alamac at Lake Hopatcong, N. J., in June, after the District convention in Boston.

Realizing that the Convention can not concern itself entirely with local problems, and that the usual run of dinners and meetings are not sufficient to stimulate the needed impetus at this time, the chairmen, under the leadership of Judge Cohn, have arranged for this outing. It will also

serve as the final affair of the outgoing administration.

Corporation Counsel Charles Horowitz of New York City, a member of the general committee of District No. 1, and chairman of the membership committee, is chairman of the Conference.

The lodges represented include Ezekiel, Brooklyn, Flatbush, Henry Jones-Lebanon, Manhattan-Washington, Jordan, Yonkers, Mt. Vernon, and Rehoboth. Lawrence E. Bobker heads the committee, which includes Brothers Raymond Denzer, Louis Fabricant, Michael Potter, Edward Faust, Sylvester Benjamin, Louis Schwartz, Henry B. Epstein, and Theodore Charnas.

Cutting It Short

Judge Ben R. Lindsey addressed a recent meeting of the Santa Monica (Cal.) Lodge.

B. F. Peixotto Lodge No. 421, Salt Lake City, combined an executive meeting with a Mothers' Day program.

A two-weeks' art exhibit entitled "Jews in Art" featured the program of the Hillel Foundation at Michigan during May. It presented the leading works of many of the most prominent Jewish artists in the country.

Brother Horace R. Cohen, past president of Mount Royal Lodge No. 729, Montreal, Can., spoke on "The Aims and Ideals of B'nai B'rith" at a meeting of that lodge.

Max Raskin, the new city attorney of Milwaukee, addressed Gilead Lodge No. 41 recently.

Long Beach (Cal.) Lodge No. 870 held Memorial Services for departed members. Rabbi Harvey B. Franklin delivered the address.

Dr. Louis K. Elfsman and Jerome S. Friedman, members of Lincoln Lodge No. 780, Philadelphia, are proud of their 20-year-old brother-in-

Hillel Essay Contest

FARRAR & RINEHART, publishers of Louis Golding's latest novel, "Magnolia Street," (reviewed in this issue) announce a special essay contest for the B'nai B'rith Hillel Foundations. "What Can American Jews Learn From the Message of *Magnolia Street*" is the title of the contest. First prize will be \$25 worth of books; second prize is \$10 worth of books; third prize is \$5.00 worth of books; and there will be 20 honorable mentions, each receiving \$3.00 worth of books. Essays must be limited to 900 words. All prizes will be selected by the winners themselves from Farrar & Rinehart's extensive book lists.

"Magnolia Street" is an absorbing story of a street in Manchester (Doomington in the book). Jews occupy one side of the street; Gentiles, the other. The action occupies more than a whole generation.

Many Jewish students from all the eight Hillel Foundations are entering the essay contest.

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law, Allen J. Levin, who has just graduated from Cornell with Phi Beta Kappa honors.

Rabbi Garry August, of Gary, Ind., whose first novel, "God's Gentleman," is creating a furore in Jewish circles, spoke on "Our People Cleans House" at a meeting of Kansas City Lodge No. 184.

Two Los Angeles A. Z. A. chapters debated each other on the question of an American Jewish secular university before Los Angeles Lodge No. 487.

Joseph F. Grossman, second vice-president of District No. 6, spoke on "Anti-defamation and unjust discrimination" before Adolf Kraus Lodge No. 72 and Women's Auxiliary No. 50, Chicago.

Oakland (Cal.) Lodge No. 252 was addressed by Mrs. Esther Gordon, president of District No. 4 Women's Grand Lodge, at a joint meeting with Oakland Auxiliary No. 72, the girl's junior auxiliary, and the local A. Z. A.

Dr. G. Adamkiewicz, Consul-General of the Republic of Poland for Canada, addressed Mount Royal Lodge No. 729, Montreal, on the subject, "The Policy of the Polish Government Toward the Jews both in Poland and Abroad."

Charles Dillon, author, spoke on "Good Temper in Bad Times" at a recent meeting of the luncheon club of Los Angeles Lodge.

"Present Method of Immigration Enforcement" was the subject of an address by Adrian Bonnelly, Philadelphia lawyer, before Har Sinai Lodge No. 8, Baltimore.

Rabbi Louis I. Newman discussed Maurice Samuel's "Jews on Approval" at a recent meeting of Manhattan-Washington Lodge No. 19, New York City.

Gate City Lodge No. 144, Atlanta, Georgia, gave a dinner in honor of the workers of the United Jewish Appeal. Dr. David Marx was the principal speaker.

Rehoboth Lodge No. 38 and its ladies auxiliary were invited by Manhattan-Washington Lodge to hear Arthur Garfield Hayes speak at the B'nai B'rith Clubhouse in New York City on "Making People Moral by Law."

Oakland (Cal.) Lodge No. 252 and the local A. Z. A. chapter played each other a game of basketball recently, and followed it with a dance.

William A. Sutherland, who for two years was private secretary to Justice Louis D. Brandeis, spoke on

"Intimate Insights in the Life of Supreme Court Justice Louis D. Brandeis" at a meeting of the Atlanta Lodge.

"One of the largest gatherings of the Jordan clan at a meeting in a long time" resulted when the ladies took over a recent meeting of Jordan Lodge No. 15, New York City.

A. Z. A.'s 154th installation took place in Madison, Wis., when Chapter No. 154 was installed with 37 charter members by Brother Ben Glass of Milwaukee.

Among Our Contributors

LOUIS MINSKY, who went to Palestine to "cover" the Maccabiah, is the New York correspondent for London Jewish papers.

LEO M. GLASSMAN, free lance writer, is the former Russian correspondent for the J. T. A.

ETHEL FLEMING is a contributor to the Anglo-Jewish press and lives on Long Island.

"NORDICUS" is the pen-name of an American newspaperman who went to Germany last year to study Hitlerism, and produced the recent book, "Hitlerism: The Iron Fist in Germany."

BERNARD POSTAL, former new editor of the J. T. A. in New York, is now connected with the *Jewish Standard*, of Jersey City.

MAXIMILIAN HURWITZ is a veteran Anglo-Jewish journalist, translator, and author. He has been the English editor of all Workmen Circle publications since 1927, and is now engaged in writing a history of the Workmen's Circle. A volume of his essays will appear in the near future. He lives in Brooklyn.

NATHAN LEICHMAN attended New York University, C. C. N. Y., and the University of Wisconsin, and has been interested in experimental education ever since. He is now in Hollywood collecting material. He was born among the story pogroms of old Kishineff, but grew up in Providence, R. I.

ISAAC GOLDBERG is a nationally known critic and author living in Roxbury, Mass.

SOLOMON FLINK teaches economics at C. C. N. Y.

ACROSS THE SEAS



BROTHER F. REISS was elected president of Shanghai (China) Lodge No. 1102 at the recent elections. C. S. Gubbay was named vice-president; E. M. Birgel, treasurer; L. Greenberg, recording secretary; and L. Kadoorie, corresponding secretary.

In his address, Brother Reiss declared that Shanghai Lodge will take a leading part in upholding the principles of B'nai B'rith.

"There is an even more important point," he said, "and that is to resuscitate a good number of Jews living in this city from their lethargy. I do not mean by that to make them all members of our Order, but the members should be on constant guard and admonish every Jew that he is a member of that Nation which, though it has lost its political, territorial, and even linguistic unity for many centuries, has still retained the consciousness of our spiritual brotherhood. The conviction that all Jews, of whatever land or tongue, are brothers in blood and in faith, shall be a reminder to those who are slowly, maybe unconsciously, but definitely drifting away from the People of the Covenant."

Brother Reiss declared that it is a fallacy to think that Western Jewry is disappearing through assimilation while Eastern Jewry holds out the only hope for salvation. The same process of assimilation is going on in both East and West, he stated.

"Here lies a noble task for the members of B'nai B'rith," he concluded.

Brother S. M. Joseph spoke at the same meeting on "Jewish Pioneering Work in the Rehabilitation of Palestine."

EMULATING, to some extent, the B'nai B'rith Hillel Foundations, the First Lodge of England has unanimously resolved to establish a central common-room for Jewish students in London. A special fund-raising campaign was so successful that the required revenue for the first three years of operating expenses is already assured.

The Common-Room will be governed by a Council representative of the two lodges (men's and women's)

and a number of other communal institutions, while its internal affairs will be administered by an executive committee elected by the students themselves. The Room will be open to all Jewish students for social and educational purposes. The Lodge will have six elected representatives on the Council.

A large number of Jewish students in London colleges enthusiastically signified the need of such a center, which is located in the Jewish Communal Center.

The Lodge itself entered its new permanent home in the same building May 1st. A special celebration marked the event.

IN a stirring address, Brother M. Gordon Liverman, J. P., president of the District Grand Lodge of Great Britain and Ireland, outlined the work of the Order following the formal initiation of the new Paris (France) Lodge No. 1151.

"What is the mission of B'nai B'rith in 1932?" he asked. "The same guiding principles as in 1843 but a constantly varying situation. In Western Europe, our energies are directed to the centralization and development of all benevolent enterprises, and whilst happily we are spared that intolerance of persecution which may exist in other parts of the world, we may remember that by our existence we give fraternal encouragement and moral support to those who may be less fortunately situated.

"B'nai B'rith gives to all, whether Zionist or anti-Zionist, Orthodox or Reform, a neutral platform, and what is more, a Jewish consciousness. It is the only organization which fulfils this great need for our people. In the atmosphere of our lodges, we can meet in complete harmony."

Brother Liverman conveyed to

Paris Lodge the warmest good wishes and congratulations of the District Grand Lodge of Germany and of its president, Dr. Leo Baeck, whom he officially represented, and declared that with France as its newest link, the B'nai B'rith chain is much stronger and more complete.

GREAT progress was made during the past year on the Jewish Adult Education Movement, created at the instance of the Lodge, it was reported at a recent meeting of the First Lodge of England, in London. Thirteen courses of lectures were delivered, each comprising ten or twelve lectures on Midrash, Jewish history, and Jewish literature.

The Council of the First Lodge of England has appointed a special committee which has drafted a scheme for the participation of all lodges in the World Peace Movement.

BIEN Lodge No. 382, Galatz, Roumania, held a special meeting recently to celebrate the thirtieth anniversary of uninterrupted valuable service of Brother Sigmund L. Behrmann, the recording secretary.

HONOLULU Lodge No. 1126, Hawaii, sponsored services for all the Jewish holidays during 1931, a report of last year's activities shows. Friday night services were also inaugurated by the lodge during the year, and are still being carried on.

The lodge took care of several Jewish strangers, who found themselves stranded in Honolulu, and arranged for the admittance of one, who was found in a serious condition, to a Los Angeles hospital, where he is recovering.

The lodge sponsored several lectures on Jewish subjects for the Jewish community. Last Shevuot it dedicated a Sepher Torah, now the property of the lodge, and the only one in the whole territory. This Sepher Torah was donated partly by the United Synagogue of America, and partly paid for by local subscribers. An Ark to house it was built and donated by Brother Nachman Usheroff, and an elaborate curtain was donated by Brother Harry Peretz Levin.

Jewish Students Mourn

(Continued from page 266)

The young Jewish mind was attracted to the background of Greek civilization with which to compare his modern chaotic world; in Greek civilization he found the spirit and the temper which had characterized the old humanism; in its study he became more akin to it than the petty academic mind.

And now to consider the fate of the Experimental College five years after its optimistic opening. Has it failed or succeeded? Has it left any impression on modern education, and if not, wherein was the great attraction for the young Jew? Dr. Meiklejohn himself prefers to remain silent when asked such general questions; when I asked him if he considered the College a success he rebuffed me in a typical meiklejohnian way with the counter-question, "Come now, what do we mean by such terms as success or failure?"

On the other hand the answers of the young "guinea pigs" themselves would attest to the overwhelming success of the experiment. Jew or Gentile, New Yorker or Chicagoan, they all felt a bond which had eradicated all provincialisms, all social, religious and racial distinctions. Lost in the common study of one civilization, they still retained their individuality. Living in close association, for one of the bases of the experiment was the constant and close association of the group, they forgave the petty peccadilloes which so often crop up in a college ethos, and which so often misrepresent the character of the individual student. Cohen might be "queer" and a Communist, but he was a good fellow just the same. This his comrades saw when he lent them Gillette blades, or shared his package from home; he was one of them, he could pass. If this one concept could be inculcated into the new education of the future, how much misunderstanding could be prevented, and how much easier a new social order might be established!

As for the success of the College in the outside world, does not the very repudiation by the rest of the academic world of its basic concepts bespeak the best example of its success? In an age of decadence, the Experimental College was its only progressive sign in education, and the failure to take it to its bosom by the orthodox educators shows how

really little it had in common with our American pedagogy.

How tragic it is that pedagogues do not perceive the illness of their institutions! To be able to recognize one's illness, and to be able to prevent any further downgoing is already a sign of improvement, and a sign that the *elan vital* is still there.

What of the future of the Jewish truth seeker when Dr. Meiklejohn closes his doors? Where shall he go now? Chicago under Hutchins, or some of the experiments at Yale or Harvard are far from the benefits which he received at Wisconsin. Or perhaps the question will answer itself in the dissolution of the Jewish truth seeker, for savants have maintained that the materialism at the heart of his spiritual fervor will expose itself when he or his family attain to the same materialistic advantages as the rest of his contemporaries, and that once having attained his goal, practically or financially, he will forget that his spiritual *Geist* was more than the instrument which spurred him on. Who can say, perhaps the intellectual redemption of the *Wandering Jew* will find itself in materialistic satisfaction?

For the present, however, suffice it to say that intellectual brilliance, the driving force of the youth of Israel at the Experimental College, has been so noticeable as to show itself as something different at the Hillel Foundation on the Wisconsin campus. It was easy to characterize the Athenian gad-fly from his campus colleagues, Jew or Gentile. His more Nordicized Jewish friends were more urbane, more polite, less neurasthenic and perhaps less intellectual. The efforts of the Meiklejohn product were not directed, as were those of the others, to grades, credits, or degrees. How different was he from those who studied their physics, zoology, or chemistry, not for any theoretical connotation, but because it had to be done for medical school entrance; and the fewer questions asked but the more details memorized the better for his mental tranquillity.

In his humanistic studies the young Israelite was able to raise himself above the mental anarchy and lack of discipline which characterizes the many young liberal romantics of our day. Young romantics, of whom Wisconsin has more than her share; boys who know and love the best, yet are not good enough for the life of an Aristotle, or base enough for the life of a Machiavelli. To taste of

the Pierian spring has indeed been a tragedy for them.

And so now we see why Israel weeps as its parent is dying. And well it may weep, for another Meiklejohn will not spring up tomorrow. As for more Experimental Colleges, we can only wait and pray.

Intermarriage in Soviet Russia

(Continued from page 263)

Fedor, in a fit of temper, kicked the child. Fanya took the baby in her arms and jumped with it from the window to the stone pavement three stories below.

Fedor was tried and sentenced to a five-year term in prison. He was also expelled from the party. Soviet public opinion strongly condemned him. Yet there was little sympathy for Fanya. It was held that she should have brought charges against Fedor or else divorced him. Her suicide was termed an act of bourgeois weakness unbecoming a true Communist.

Such incidents could be cited without end. But their importance lies in the fact that they are not mere incidents but rather manifestations in varying form of the same widespread phenomenon, whose significance the student of Jewish conditions in the Soviet Union cannot overlook. That significance consists in the circumstance that whereas in the days of Czarist oppression intermarriage was practiced on a negligible scale, under the conditions of Soviet liberation which brought to an end the "pale" and established a social order wherein the doctrine of absolute equality is not only advocated but is actively and officially insisted upon, intermarriage is practiced on a wide scale and has assumed the proportions of an important problem.

That a great many of the mixed marriages are unsuccessful despite the persistent efforts of the government to break down all racial prejudices and traditional bars is evidenced by the frequent reports in the Soviet press of tragedies arising from experiments with intermarriage. My own observations, supported by the opinion of Jews and non-Jews with whom I discussed the matter in Russia, bear this out.

The communists claim, of course, that all they need is a little more time. With the further growth of the "international consciousness," which they are cultivating, intermarriage, they say, will cease to be accompanied in Russia by the difficulties and tragedies which it still encounters. Perhaps. But so far the struggle between Communist doctrine and the emotions arising from traditional prejudices and racial differences has not yet been resolved.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ABOUT NAUHEIM, GERMANY

Editor, B'nai B'rith Magazine:

Having spent part of my vacation in this Spa, I felt that the history of this Jewish community might be of interest to some of your readers.

The "Israelitische Religions Gemeinde Bad Nauheim" celebrated on Shevuos, 1930, its hundredth anniversary, but Jewish people have lived here as early as 1303. Two decades later, Graf Von Hanau expelled all the Jews from the Province. Nevertheless, in 1464, three Jewish families returned. Since then some kind of synagogue has continuously existed in Nauheim.

At the present time, about 55 Jewish families, or three hundred souls live here during the entire year. The community belongs to the "Orthodox Circuit Rabbi" residing at Giessen, is Dr. Leo Hirshfeld. The Rev. Karl Bettman, a very genial gentleman, is the local cantor, choicet, and teacher. The present synagogue, which has a seating capacity of 140, was dedicated in 1930. Two different groups worship in this edifice during the Kur season. The local communicants, adhering to the Ashkenazic ritual, hold services in the main auditorium; the Sephardic group, composed of visitors from Galicia, Poland, and Hungary, who are here during the Spa season, worship in a smaller assembly room.

The synagogue has a daily religious school which is attended by 22 children. The Bible, in the Hebrew text, the Hebrew prayer book, and Jewish history are the main subjects of instruction.

The progressive spirit of the local Jews is evidenced by their establishment, within the synagogue building, of a center, where lectures on Jewish subjects are held fortnightly by prominent scholars.

Bad Nauheim has a "Professor Hermann Cohen Lodge, B'nai B'rith." It is a branch of the mother lodge of Frankfurt-am-Main. The writer of these lines twice addressed the local group.

Through the philanthropic spirit of this community, three Wohltätige Anstalten (benevolent societies) are maintained: "Israelitisches Kinder-Heim," caring for one hundred children; "Israelitisches Frauen-Heim," for 75 women; and an "Israelitisches Männer-Heim," for fifty men. An "Unterstützungsverein" is also maintained for the poor who require the spa Kur, whether they are of the home community or strangers.

Bad Nauheim has quite a number of Jewish physicians, specialists in their several fields. One Jewish physician in this spa has a sanatorium of his own.

Among the several fashionable hotels in Nauheim, there are three modern Kosher hotels, and one Pension.

It is interesting to note that the Jews who visit this "Bad," the majority of whom are native to the Fatherland, seem to represent the best in German Jewry. It is a privilege, indeed, to meet these men: lawyers, physicians, and merchants, who practice Judaism in their daily lives. It is even more important to note that the proverbial prejudice of the German Jew against the Russian and Polish Jew has practically disappeared. This change of attitude may be the result of the persecution and danger to which the German Jews themselves are now exposed, due to the Hitler movement, which has brought them to the realization that "sufferance is the badge of all our tribe." Little wonder, then, that their main ideal, as expressed in their conversation, is the "Brotherhood of Israel."

Rabbi Gustav N. Hausmann.

Bad Nauheim, Germany.

"CHOSEN PEOPLE"

Editors, B'nai B'rith Magazine:

Permit me to express my appreciation of the very fine article, "Chosen People," by William Orton, in the March issue of the B'nai B'rith Magazine. In my humble opinion, it is one of the finest arguments for the need of "internationalism" I have met. You will be pleased to learn that I have been requested to read Dr. Orton's article at the next meeting of the "Bonne Entente" League at the Chateau Laurier, Ottawa, Can. That the spirit of "Chosen People" fits in with the aims of the "Bonne Entente" League is obvious by the latter's motto: "To know, to understand, to love each other." I have the honor to be an executive councillor of this organization.

Wishing the B'nai B'rith Magazine continued success in its influence for good,

Mrs. Anna Wolfe Margosches.

Ottawa, Can.

A LOYAL READER WRITES

Editors, B'nai B'rith Magazine:

I am the widow of Emanuel Strauss, who died last August at the age of 91. He was a member of the Order for fifty years. I am now 78 years old, and look forward to the receipt of the B'nai B'rith Magazine every month. It is so interesting. I wish you continued success.

Mrs. Emanuel Strauss.

New York City.

WE ARE OVERWHELMED

Editors, B'nai B'rith Magazine:

May I join my meed of praise to the ever-increasing volume of appreciative tidings that is deservedly being sent to you for the uniformly excellent merit, style, and content, as well as for the versatility and vitality of the B'nai B'rith Magazine.

The all-embracing selection of topics and news presented in a limited number of pages makes one amazingly wonder how it is done. The editorials have a tangible plithness, and an elan and gusto that remind one of the best "leaders" in the New York Times—circumspect, careful, tolerant, plain-spoken, and yet free from snobism and sophistication, cant, and chauvinism. All the more commendation, therefore, to those responsible for the writing on multifaceted Jewish life, and for the editorial control.

It is quite compensatory to read the B'nai B'rith Magazine; and, as some of your readers have already said in so many words—and I reiterate—its magnetic grip is so strong that it is not by any means easy, for those so minded, to postpone the perusal, once started. It is truly psychologically an exciting emotional and literary experience!

In conclusion, may I say that among the best articles that have recently appeared in the B'nai B'rith Magazine are, in my opinion, Joseph Leftwich's "The Truth About Hans Herzl" and Jacob J. Ogle's "Freud at 75."

More power and luck to your arduous endeavors!

A. J. Livinson.

Montreal, Can.

SOME KNIGHTLY CORRECTIONS

Editors, B'nai B'rith Magazine:

I thoroughly enjoyed reading Mr. Louis Minsky's recent interesting article on the Jewish aristocracy of England, and I beg permission to make a correction. Sir Samuel Alexander, Sir Robert Waley Cohen, and Sir Meyer Spielman are Knights, and not Baronets. Both bear the same title—that of "Sir"—but whereas the Baronet's is hereditary that of the Knight is not.

The statement that the late Sir Mortimer B. Davis was the last titled Canadian Jew is correct. He was also the first, with perhaps one exception, that of Aaron Hart, Commissary Aaron Hart was a member of the staff of the invading army of General Jeffery Amherst which took Montreal in 1760. He settled in Three Rivers, Quebec, and the government created him Seigneur of Becancour and Ste. Marguerite, and he also became owner of the Fief Marquisat-Dusable. The Seigneuries remained in the Hart family until the abolition of Seigniorial Tenure.

I might also point out that the Barony of de Goldsmid e da Palmeira is not in the peerage of Great Britain but in that of the now defunct Kingdom of Portugal.

In glancing over some back numbers of the B'nai B'rith Magazine I came across Mr. Jacob de Haas's article on Jacob Teitel, the last Jewish judge in Czarist Russia. It may be interesting to know that the father of Victor Jacobsohn, the well-known Zionist publicist, was a judge many years ago in Simferopol, a small city near Sebastopol, in the Crimea.

Montreal, Can.

James Levy.

ANOTHER JEWISH CHANCELLOR

Editors, B'nai B'rith Magazine:

In the January, February, and March issues of the worthy B'nai B'rith Magazine I have noted with a great deal of interest that the Jews of this country are honored by some of their citizens in their respective states in being elected Grand Chancellors of the Knights of Pythias.

We have the honor of having as a past Grand Chancellor of Texas, Saul Washington Levy of Galveston, who served during the years 1908 and 1909, and who is now Supreme Representative to the Supreme Lodge. He is also past president of the B'nai B'rith lodge of this city.

I am merely writing you so you can get an idea that there may be many more Grand Chancellors throughout the country.

I. Freed.

Galveston, Tex.

"KIVER TO KIVER"

Editors, B'nai B'rith Magazine:

I cannot help but tell you how much I enjoy the B'nai B'rith Magazine. It is indeed alive, interesting, and constructive. I read it from cover to cover.

J. L. Kaufman.

Montgomery, Ala.

AN ENTHUSIAST SUBSCRIBES

Editors, B'nai B'rith Magazine:

I don't know of a better, more informative, or more educational publication than the B'nai B'rith Magazine. Therefore, please enter my subscription for one year, beginning immediately.

Mel Mundell.

Birmingham, Ala.

A FRIENDLY "FRIEND" APPROVES

Editors, B'nai B'rith Magazine:

I recently received the current issue of the B'nai B'rith Magazine which, as usual, I read with much interest. A friend, calling the other day, appropriated it, wishing to hand it to a friend, who is a "Friend," or member of the religious Society of Friends, or "Quakers" as they are commonly called. This Quaker takes a lively interest in reading the B'nai B'rith Magazine. It has a wide appeal, as this indicates.

Samuel C. Trimble.

Philadelphia, Pa.



It Probably Was

MOISHE, a shopkeeper, was so conscientious that his shop and its problems were always uppermost in his mind. He had been keeping company with Rivkah for some time, though, and decided that he ought to propose. So, one night, at the auspicious moment, he popped the question.

"Remember," he cautioned her, as she hesitated, "this is the last day of this astounding offer!"

A High Aim

JAKE: "Does your wife miss you when you are late getting home in the evenings?"

Ike: "Very seldom; look at those two large lumps on the back of my head."

A Good Investment

LADY of the house: "Go away. We don't want no calendars; we don't want no shoelaces; and we don't want no books. We don't want nothing!"

Abie the hawker: "How about a grammar, lady?"

He Had Foresight

AVRUM, the aspiring poet, called on his publisher shortly after his first book of poetry appeared on the market.

"Have you received any expressions of opinion on my new volume?" Avrum asked hopefully.

"Well" replied the publisher, "one man with the same name as yours has written in, asking me to announce that he is not the author."

The Power of the Press

THERE had been heavy rainstorms and the railway line was flooded so that the trains had to stop. Mr. Moses, an enterprising traveling salesman, was therefore obliged to break his journey and spend the night in a remote village. He made his way in the pouring rain to the

WHAT is more rare than a day in June? Answer: The same day filled with a lot of good stories that make everyone laugh. What with heat and depression, the most valuable thing these days is a good, hearty laugh. And when it comes to laughter, Jewish stories take the prize. At least they do in this Magazine, and as proof we are printing the names of the following prize winners this month: Gideon Lerner, American University, Beirut, Syria; and Mrs. Boris Brutskus, Berlin, Germany.

inn, took a room, and ordered a meal.

"Whew!" he cried, glancing out of the window at the rain, "it's like the Deluge."

"Like the what, sir?" inquired the waiter.

"Like the Deluge," answered Mr. Moses. "Surely you've heard about the Deluge, and Noah and the Ark and Mount Ararat?"

"No, sir," answered the waiter. "You see, sir, we've been rained out here and practically cut off from the rest of the world for the last three days, and haven't even had any newspapers."

The Patient Lost Patience

IFEAR your husband is not showing any improvement today, Mrs. Kahn," remarked Dr. Kohn after she had ushered him out of the sick room. "Is he sticking to the simple diet I prescribed?"

"No, he's not, doctor," she answered. "He says he'll not starve himself to death just for the sake of living a few years longer."

His Son and Hair

A STRANGER walked into Mr. Samuelson's barber shop, accompanied by a ten-year-old boy. The man ordered a shave, a haircut, a manicure, and a shoeshine. Mr. Samuelson was delighted with such a good customer. When the work was done, the man turned to Mr. Samuelson.

"Now I want you to cut the hair of my son," he said. "Meanwhile I'll go across the street and pay bill at my tailor's."

Mr. Samuelson busily cut the boy's hair, but long after he had finished the man had not returned.

"What can be keeping your father so long?" he asked the boy.

"That's not my father," was the lad's disturbing answer. "He's a stranger to me. He met me in the street and told me if I wanted to have my hair cut free I should come with him."

Who Said Advice Is Cheap?

MR. LEVINE went to see a lawyer for some advice.

"What can I do," he asked, "to the boy who threw a stone and broke one of my windows?"

"You can make his father pay for the damage," answered the lawyer.

"Good!" cried Mr. Levine triumphantly. "Then perhaps you'll hand over the three dollars right away—it was your son who did it!"

"Certainly," answered the lawyer unperturbed. "I shall be delighted to make restitution. My fee is five dollars, so as soon as you pay me two dollars we'll call it even."

Meaow!

MRS. LEVY was one of those persons who never forget a slight—whether real or imaginary, and are not satisfied until they obtain what they call revenge. One day she met an acquaintance whom she had not seen for ten years, but whom she fancied had slighted her that long ago.

"Well, well, well, hello, Mrs. Nathan!" she cried in pretended cordiality, shaking hands warmly. "How delighted I am to see you again, after all these years!"

"Thank you," answered Mrs. Nathan, "it's nice of you to remember me after all these years."

"Oh," thrust Mrs. Levy, "I remembered you by your hat."